

THE
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THE PROSPECTS OF THE SOCIETY.

The friends of THE AMERICAN AND FOREIGN CHRISTIAN UNION certainly have much reason to "thank God and take courage." The prospects of the Society have been growing brighter and brighter every year from the first; but never were they so cheering as at present. Our readers will have learned from the Fourth Annual Report, which we gave in the last number of the Magazine, that the Society is now completely emancipated from all those pecuniary embarrassments which so much hindered it from the first, and which it received as an inheritance from the American Protestant Society, one of the three Societies, from a union of which the American and Foreign Christian Union sprang. Not only so, they have learned from the same source, that the work of the Society was prosecuted more vigorously and more extensively last year than in any preceding one, and that the success which attended its labors, both at home and abroad, has been eminently encouraging.

The influence of these happy circumstances was deeply felt at the anniversary of the Society in New-York. Beyond all comparison, that anniversary was the most interesting which it has ever had, although all its preceding Annual Meetings had been delightful occasions. The feeling seemed to be universal, that the Society had reached a most important position, and that the rapid growth of Romanism in our own country, (by *immigration*, not by *proselytism*,) and the state of many of the Roman Catholic countries, both in Europe and in our own Hemisphere, imperatively demands that the operations of the Society should be greatly enlarged. Its receipts for the present financial year (which commenced on the first of April) ought to reach *one hundred thousand dollars*. This sum can be well laid out in the great field which is embraced in the designs and efforts of

the Society. Indeed this sum is most urgently needed. Shall the Society be able to report such a glorious advance at its annual meeting in 1854? Under God, the answer rests with its friends and supporters. Could they all occupy the post of those who direct its affairs, and see the wants of the field, as *they* see them, there would be no doubt about the measure of support which it would receive this year.

The annual meetings held in Boston and Philadelphia were also interesting. The former was addressed by the Rev. Mr. Revel, (the moderator of the Waldensian Synod,) the Rev. Mr. Kirk, and others; the latter was addressed by Mr. Revel, Rev. Stuart Robinson, and Rev. W. Baird, (of Charleston, S. C.) It will be seen by our readers that Resolutions in favor of the Society, and of the Cause which it seeks to promote, have been passed by several Ecclesiastical Bodies, and by some of them for the first time. All these things greatly encourage the hearts of the officers and directors of the Society, and we doubt not will be cheering to those of our friends in all parts of our country.

A CHEERING VOICE FROM THE SANDWICH ISLANDS.

A few days after our late Annual Meeting, we received the following interesting letter from one of the churches in the Sandwich Islands. Who can read it without being moved? The liberal donation which it enclosed—ONE HUNDRED DOLLARS—comes from people who were pagans a few years ago! They have found the blessedness of the Gospel. They were born in heathenism, and they have seen the attempt which has been made in their native islands to introduce a *baptized paganism* in the shape of the religion which Rome is endeavoring to plant among them. We will only add, that the requests of the worthy brother will be strictly complied with. Our readers will be pleased to know that we have constituted Mr. Coan a *Life Director* with the sum which he has sent us on this occasion.

Hilo, Hawaii, February 15th, 1853.

REV. R. BAIRD, D. D.,

Secretary American and Foreign Christian Union.

REV. AND DEAR SIR:—Allow a stranger to address you on a subject of deep and ever deepening interest. I say *stranger*—not that your name

and travels and labors in the cause of our Redeemer have not long been familiar to me—but because I have never had the joy of a personal acquaintance, and do not expect to meet you on this side of heaven. But the work in which you and your worthy coadjutors are engaged, is a work dear to my heart—a work in which all my sympathies are tenderly alive. Long have I watched the mild radiance of your rising star, (The Union,) until it took its place amidst the effulgent constellations of the age. May its path be near the central orb—"the Sun of Righteousness." May its track be ever luminous; and may it move in harmony with all its sister orbs.

The object of your "Union" is not only good, but *great*. Its importance cannot be measured by men or by time. It labors to remove what to my mind is one of the greatest obstacles to the conversion of our world to a pure and living faith. It strikes at a dead *faith*, and at dead *works*—at the heartless *forms* of godliness—at a false and fabulous Gospel—at a beguiling priesthood—at an anti-christian and deadly Christianity.

And I do believe that your, *our*, society is of God. It had its embryo and its elements in the hearts of the good, and in the wants of the age. For a long time there was a moving in the hearts of God's people in both hemispheres. It was like the noise and the shaking in Ezekiel's valley. Still all was undefined. There was the desire to do, and there were the elements of power, great hearts, warm hearts, and good hearts were beating in love. Wise heads and strong arms were waiting to work. The wheels of a mighty engine were made, but they were not united and adjusted. Vast quantities of moral electricity had been evolved, but it wanted a conductor and direction. Meetings were held, the press labored, speeches were made, theories preached, facts adduced, arguments confronted, eloquence kindled, interest awakened, and hearts melted.

From this state of fusion a kind of moral crystalization took place. By a spiritual affinity, a three-sided prism was formed, (three societies,) but as the substance was cohesive, all have been moulded into one, and now we have the American and Foreign Christian Union, a distinct, practical, and efficient organization—an evangelic hammer, a Gospel battering-ram to break down the ramparts of sin. May it be an engine which shall be rolled around by the hand of Omnipotence, and may "the spirit of the living creature" ever cause its wheels to glare and burn with holy fire.

The Papacy, with its blindness, obstinacy, audacity, and manifoldness, is, I think, one of the most stubborn obstacles now remaining to the spread and universal triumph of light, freedom, and salvation in our fallen world. Wherever it goes it bewilders reason and blasts the heart. Its arbitrary dogmas, its uncatholic spirit, its haughty and arrogant claims, and its Jesuitical code of ethics, entrench its deluded votaries in the ramparts of death, from which nothing but the "breath" and "the brightness" of our

coming Lord, nothing but the "fire and the hammer" of the Almighty can dislodge them. But all things are possible with God. Here is our hope, and in this we rejoice. God is weakening the power of the "Man of sin." The light of the Gospel is penetrating the dark and gloomy shades of bigotry and superstition. Love, like celestial fire, is melting and refining hard and polluted hearts, even among the papists. Grace conquers and reigns even within the strong-holds of Satan, and grace will complete what grace has begun, the entire overthrow of that proud anti-christ, the papacy.

Let your Society take courage, let your noble band *look upward and go forward*. Millions of eyes in heaven, earth, and hell are upon you. Your warfare is but just commenced—it is not yet accomplished. A stern, manly, godlike struggle is before you. You are fairly enlisted—you are marshalled, harnessed and in the field—you have your weapons—not carnal but mighty—you know your Leader, the Captain of *Salvation*—the *King* of kings—conquering and *to conquer*. May the members of your Union all be *called and chosen and faithful*.

In April, 1851, I wrote to our beloved and lamented brother Norton, enclosing a draft for \$50, as a donation from the native Hawaiian Church at Hilo, to your Union. From that letter and donation we have never heard directly, though we learn indirectly, that they were received. A reply would have been very acceptable, as the native brethren and sisters were expecting it, and as it tends to cheer and confirm them in well doing. I mourn with you, that the amiable, the pious, the indefatigable Norton has been taken from your circle. He was a good man and true. "But all is well—God took him, and he is in a better country" and in more exalted labors.

Enclosed you will find a draft of one hundred dollars on H. Hill, Esq. Treasurer of the A. B. C. F. M. in favor of the American and Foreign Christian Union. This draft you will please hand over to Mr. Vernon, your Assistant Treasurer, who will draw the money.

The donation is from the native church at Hilo, Hawaii, and your Society will please receive it as a renewed token of the continued and increasing interest of this church and its pastor in the Evangelical work in which you are engaged.

A reply to this will be very acceptable, and it will greatly tend to animate and interest the native church. It puts them in communication with Christians in your land, it awakens their sympathies with kindred souls, it deepens their interest in your holy work, and renders what they have learned of you and your labors, more like a tangibility—a living reality.

I have received copies of the first and second Annual reports of your Union, and also a few scattering numbers of the Magazine. All these are read with great interest.

And now may I take the liberty to ask that a complete set of the American and Foreign Christian Union, and also a file of the Missionary Intelligencer, from the beginning, be sent me. I also request that any amount you can spare of your publications, say reports, magazines, papers, tracts, books, etc. be sent me for gratuitous distribution among seamen on board of whale-ships, merchant-men and men-of-war which visit our port. I know not whether you distribute gratuitously, or whether you have surplus productions on hand; but if so I think I can make good use of all you can spare—say any number of copies of reports etc. etc. If you can only send a few, please address and deliver them at the Tract House to the care of Bro. Hallock who will see them forwarded faithfully. I receive and distribute the publications of the Bible, Tract, Temperance, and Peace Societies, etc. and whatever the Union can add to this stock shall be carefully and prayerfully cast, like “bread upon the waters.”

Pardon me for troubling you with the *business* part of this letter. I am pressed for time and can not now add a letter to your Agent. You will therefore be so kind as to report the business items to Mr. Vernon.

The LORD has been with us during the past year. A cheering work of grace has existed here. More than 4000 have been added to this church. Our whole number from the beginning is more than 10,500. Of these 4500 have gone to another world. The Papists struggle hard here; but the LORD, who has chosen Jerusalem, rebukes them. They gain none but the vicious. God's Spirit consumes them.

With many prayers for your work, I am, dear Sir, your friend and brother in the LORD,

TITUS COAN.

THE ROMAN CATHOLIC CHURCH IN IRELAND, No. 2.

(*From our Missionary in IRELAND, Rev. Alexander King.*)

ROMAN CATHOLIC SEMINARY AT MAYNOOTH.

In our April number of the Magazine we commenced a series of articles on Ireland, from the pen of our missionary, the Rev. Alexander King. We here subjoin another, relating to the great Papal Theological Seminary at Maynooth. Nothing could be more opportune. The origin of this Institution, and its connection with the British government, is here given in a few pages, and will be read with much interest. Great efforts are making in England to induce the government to cease from aiding an Institution which is doing

so much to diffuse the errors of Romanism, and in so effective a manner, both at home and abroad. The friends of this movement will find it no easy task to persuade, or compel, the government to retrace its steps. We confess that, for ourselves, whilst we have long been convinced of the impolicy,—of the wickedness even,—of the civil government meddling with the church, in any way, save the granting all proper protection to the rights of conscience and of religious worship, we cannot but think, that if it aids one or more Churches, it ought to aid all. But let us hear about Maynooth.

For about a century previous to the era of the French Revolution in 1794, by the laws in force in Great Britain and Ireland, the establishment or endowment, of any College or Seminary, for the education exclusively of persons professing the Romish religion, was absolutely forbidden. In consequence of this, the young men intended for the office of the priesthood in the Church of Rome were obliged to repair to foreign countries for their education, and it appears from a memorial presented to the Earl of Westmoreland the then Lord Lieutenant of Ireland, that at that time there were four hundred students, principally young Irishmen, in course of educational training for the ministry of the Romish Church, in the colleges of France alone, a considerable number of whom were intended for Ireland.

As a consequence of the Revolution those Colleges or Seminaries were destroyed or broken up, and their property confiscated. The result was that the following memorial was presented to the government by the Prelates of the Church of Rome, and signed on their behalf by Dr. Troy, Roman Catholic Archbishop of Dublin.

As considerable diversity of opinion exists relative to the several points referred to in the memorial, it may be satisfactory to give it here at length.

“The humble memorial of the prelates of the Roman Catholic communion in Ireland, praying to erect Seminaries for the education of ecclesiastics, presented to John, Earl of Westmoreland, the Lord Lieutenant of Ireland, January 14, 1794.

After the usual introductory observations, it proceeds to say,

“Under the laws which formerly existed, your Excellency’s Memorialists were obliged to resort to foreign countries for education, particularly to the kingdom of France, where they had procured many valuable establishments; four hundred persons were constantly maintained and educated therein for the ministry of the Roman Catholic religion in Ireland. In the anarchy which at present afflicts that kingdom, these establishments have been necessarily destroyed; and even, although lawful authority should be restored, Memorialists conceive the loss to be irreparable, for the revenue

would not easily be recovered, and as the profligate principles of rebellion and atheism, propagated by the faction which now rules that kingdom, may not be speedily effaced, they would not expose youth to the contagion of sedition and infidelity, nor their country to the danger of thus introducing the pernicious maxims of a licentious philosophy. Memorialists, therefore, are apprehensive that it may be found difficult to supply the ministry of the Roman Catholic Church in Ireland with proper clergymen, unless seminaries, schools, or academies be instituted, for educating the youth destined to receive holy orders, according to the discipline of their own church and under ecclesiastical superiors of their own communion; and they beg leave further to represent, with all due respect and deference, to your excellency's wisdom, *That said institution would prove of advantage to the nation at large*, and be a matter of great indulgence to his majesty's subjects professing the Roman Catholic religion in Ireland.

"Whilst sentiments unfavorable to the members of their communion prevailed, your excellency's Memorialists were discouraged from seeking the means of education in their native country; but conceiving that the demeanor of the Roman Catholics has removed such ill opinions, they humbly hope that the moral instruction of a people who have been legally authorized to acquire landed property in this kingdom, and upon whom many other valuable privileges have been conferred under your excellency's administration and auspices, may appear to his majesty's ministers and subjects not unworthy of his royal consideration and bounty. Your excellency's Memorialists are confirmed in this hope, by the opinion often and publicly expressed by respectable individuals of their Protestant fellow subjects, that it would conduce to the public good to educate the Irish ecclesiastics of the Roman Catholic religion, within his majesty's dominions.

"Your excellency's Memorialists also beg leave humbly to represent, that although the mode of education practised in the University of Dublin may be well adapted to form men for the various departments of public business, yet it is not alike applicable to the ecclesiastics of a very ritual religion, and by no means calculated to impress upon the mind those habits of austere discipline so indispensable in the character of a Roman Catholic clergyman, that without them, HE MIGHT BECOME A VERY DANGEROUS MEMBER OF SOCIETY.

"That a distinct place of education is also necessary, because the regulations of the Roman Catholic church enjoin, that candidates for holy orders shall be proficient in certain branches of learning, which are not included in the exercises of the University of Dublin.

"That even where the Roman Catholic is the established religion, candidates for holy orders are obliged to receive the most important part of their education in seminaries distinct from the public universities.

"That many persons who destine themselves to the ministry of the Ro

man Catholic religion in Ireland are not sufficiently opulent to bear the expense of education in the University of Dublin, and of constant residence in the metropolis; it is therefore the more necessary to provide literary instruction for them on more easy conditions; and although the liberality of the present heads of the university might induce them to receive persons on the foundation, yet neither could a sufficient number be thus accommodated, nor would it prove grateful to the feelings of the parties; and many other inconveniences might arise if young men should observe great temporal advantages conferred upon their fellow-students, whilst they were restricted to the humble walk of a subordinate ministry.

"From these considerations, and conceiving that, PIETY, LEARNING, AND SUBORDINATION, WOULD BE THEREBY ESSENTIALLY PROMOTED, your Excellency's Memorialists are induced to undertake the establishment of proper places for the education of the clerical youth of their communion. Being advised by counsel, that His Majesty's Royal license is necessary, in order legally to secure the funds which they may appropriate for that purpose, they humbly beg leave to solicit your Excellency's recommendation, to our most Gracious Sovereign, that he will be pleased to grant His Royal license for the endowment of academies or seminaries for educating and preparing young persons to discharge the duties of Roman Catholic clergymen in the kingdom, under ecclesiastical superiors of their own communion.

JOHN THOMAS TROY,

R. C. A. B. of Dublin.

"For myself, and on behalf of the Prelates of the Roman Catholic communion in Ireland, January 14th, 1794."

It would appear that the government of the day, with Mr. Pitt at its head, fully responded to the sentiments expressed in the memorial, which, it should be observed, merely requested that the Roman Catholics themselves might have liberty to establish and endow schools, or academies, for the clerical education of persons professing the Roman Catholic religion; and that the trustees might have power to raise subscriptions for the purpose.

Accordingly, an act was passed in the Irish Parliament, permitting the erection of a building at Maynooth, as an institution for the education of the Romish youth in this country, intended for the Romish priesthood.

In the 1st 2d and 3rd sections of the act referred to (Geo. III. cap. 35.) the requisite number of trustees are appointed, for the purpose of "establishing, endowing, and maintaining one academy, for the education only of persons professing the Roman Catholic religion." And it is declared that the said trustees shall have full power and authority to receive subscriptions and donations, to enable them to educate such persons, and to purchase and acquire lands, not exceeding the value of £1000.

The 4th section enacts that the by-laws, *not affecting religious discipline*, shall be laid before the Lord Lieutenant.

The 5th section enacts, that the trustees, or any seven of them, shall have the superintendence and visitorial power over said academy.

The 9th section requires, that no Protestant, or son of a Protestant, shall be admitted into the institution.

The 10th and 11th, that a sum, not exceeding £8000 may be paid to the trustees towards establishing the said academy.

In the year following, the foundation stone of the Royal College of St. Patrick, Maynooth,* was laid by Earl Camden.

By thus at once meeting the wishes of the Romish Prelates, the British Government hoped to secure, (as they were assured by them would be the case,) not only the undivided allegiance of those intended for the priesthood in this country, but also their good will and affection. * * * *

In order more perfectly to understand the actual facts of the case, it may here be necessary to go a little more minutely into the question connected with the original establishment of the institution. - It cannot be denied that the dread of the introduction into this country, of antimonarchical and democratic principles, by the young men educated in France, was the ostensible motive which induced the government to accede to the proposition made by the Romish priests. * * * * The government at once acceded to the prayer of the memorial, hoping by their ready display of kindness and attention to the wishes of the Roman Prelates, and by the superior education which would be given to young men intended for the Romish priesthood in Maynooth, to foster in their minds "a love of order and of British laws," and even of the British government, but it is now equally certain from facts and circumstances which have from time to time come to light, that the entire plan of the Maynooth seminary was concocted in the Vatican, and that the British minister was cajoled into giving his consent and assistance to the project, by misrepresentations of facts and false statements artfully placed before him by the emissaries of Rome, at that time in this country. No doubt the arguments in favor of the proposition were very specious. And many circumstances occurred at the time to render it scarcely possible for Mr. Pitt

* Maynooth is a small town, about eleven miles from Dublin, adjoining the residence of the Duke of Leinster. At this place a house for the intended college was purchased for the sum of £4012 10s; and fifty-four acres of land were granted by His Grace, the late Duke, on a lease of lives renewable for ever, at the annual rent of £74. Twenty acres of land were afterwards obtained from Mr. Stroyte, at an annual rent of £140. More land has since been added, fifty students were admitted in 1795, fifty more in 1800; in 1802 they amounted to two hundred, and in 1809, to two hundred and fifty. There are at present five hundred students in the institution. In 1826 nearly £42,000 had been laid out on the building, very large additions have since been made,

to refuse his assent. Having had occasion about that period to apply to the court of Rome for supplies, to be furnished to the British fleet, and many thousand of our troops stationed in the Mediterranean, sent there to act against the French Directory, who, at that time had proscribed Popery and Christianity in general; and the application having been promptly acceded to, and the necessary supplies furnished,—through the medium of Sir John C. Hippisley, then in Rome, a correspondence of great cordiality ensued between the Pope and the British government. In a letter from Cardinal Zelada, Secretary to the Pope, in reference to granting the supplies required, he observes.

“These positive proofs of a friendly correspondence, in which his Holiness will persevere to the utmost of his power, will undoubtedly obtain on the part of his majesty, of your excellency, and of your colleagues in the government, a continuance of favorable and reciprocal acts in advancement of the interests of the two courts and of both countries.”

And again, in a letter from Cardinal Antonelli, Prefect of the College of the Propaganda Fide, dated February 9th, 1795, and addressed to the Prelates of Great Britain and Ireland, by order of Pope Pius the VIth, in reference to the British monarch, the Cardinal is desired to say :—

“In our persuasion, if the whole body of Catholics, in every part of that flourishing empire, would make it their object to contend with one another in establishing new and daily proofs of allegiance and obedience to so kind a sovereign, they might well expect from his royal bounty future progressive favors.”

A letter was at the same time addressed, by order of the Pope, to the Roman Catholic Prelates of Ireland, calling upon them to admonish their flocks, and to endeavor to dissuade them from those unlawful assemblages which were held at that time in various parts of the country.

In order more effectually to ensure the success of their wishes, the Roman Catholic priests and prelates in Ireland also expressed the best feelings towards his majesty and the English government, in numerous addresses breathing sentiments of most devoted loyalty. In one address presented in 1794, signed by Dr. Troy, Roman Catholic Archbishop of Dublin, and eight other bishops, in reference to the state of France at that period, they say :—

“We look towards that unhappy nation, which is the object of hostility, and acknowledge, with humble thanksgiving, the goodness of Divine Providence, to which, under the *best of constitutions*, has bestowed, on the land we live in, freedom exempt from anarchy, protection guarded against oppression, and a prince calculated by his wisdom and virtue to improve that happy condition of society.”

So far was this state of good feeling carried, that more than one individual recommended by the King of England to a Roman Catholic Bishopric

was at once appointed by the Pope. Among others, the Roman Catholic Bishop of St. Domingo.

A slight glance over the history of the period referred to, will at once explain the reason for such extra official courtesies. The Pope himself had a short time before been put down by the Republican party in France, and thrones and monarchies were trembling before the power which was at the moment in the ascendant. From England the Pope had received considerable assistance, and to England, as a monarchical power, he looked with confidence for support in any future emergency; while, at the same time, the priests of England and Ireland were endeavoring to obtain one favor after another for themselves. The same apparent good feeling was evinced during the life of Pius the VIth, and was continued until his successor had crowned Bonaparte Emperor of the French. "From that moment," observes a recent author* who has fully investigated the subject, "their tactics were altered, and their real hatred to Protestant England was again openly shown: so much so, indeed, as to lead them to express their best wishes for the very man who had sent their Pope into exile. Their anxiety evidently was, that by the successes of the French, Ireland should be separated from Great Britain, and become the ally of the Pope; and, as the rebellion proved, to effect this they gave to France their best assistance. Indeed, it has since been discovered, from the Life of Wolfe Tone, published by his son, as well as from the reports of the secret committees of the Lords and Commons, that at the very time the priests and prelates of Rome were forwarding the most loyal addresses to his majesty and the government, most of them were members of the committee which organized the rebellion of 1798, and were carrying on a secret correspondence with parties in France to subvert what they termed "the tyranny of England, to establish the independence of Ireland, and to procure a free republic,"—in fact they were at the moment endeavoring, if possible, to effect the overthrow of Great Britain.

HELPING THE GOOD CAUSE IN IRELAND.

We are often cheered by finding that the Protestant children of Ireland, who are in our midst, are far from being indifferent to the good work going forward in the "Emerald Isle." A few days ago we received a little paper from Baltimore, which we here give, and are happy to say that the appeal which it contains has not been made in vain. The Rev. Mr. Warren spoken of is about to return to

* Hardy's History of the Maynooth Grant.

Ireland (if he has not already done so) to labor among the Roman Catholic population, for which he has good qualifications, and to which he is earnestly invited. This is right. There is a great field in that island for the labors of her gifted and pious sons.

"PROTESTANT MISSIONS TO THE ROMANISTS OF IRELAND."

"It is well known to the readers of our religious newspapers and periodicals, that there is at present a great work of reformation going on in the benighted parts of Ireland. By afflictive dispensations of Providence the minds of the people have been prepared to receive the truth; and already thousands have embraced it. Our Presbyterian brethren there are carrying on a noble work. In Connaught, where a few years ago they had but one Missionary, they have now thirteen Missionaries and nine Catechists, besides many Mission Schools; and the opportunities of extending their missions are much greater than their means would warrant them in embracing.

"From the important bearing which Irish immigration has upon the United States, from the interest that is felt by many of our people in the Green Isle, from the reflex influence for good which must be felt from every reforming and liberalizing triumph either there or here, and above all, from the spirit of the Gospel, which bids us "work while it is called to-day, for the night cometh when no man can work"—it is proposed to raise some contributions in this city to help forward the good work.

"The Rev. Thomas Warren, of the Aisquith-street Presbyterian Church, has volunteered to call upon the friends of this cause, and John Falconer has kindly consented to act as treasurer, and remit to the treasury of the Irish General Assembly.

ROMAN CATHOLIC ADMISSIONS.

"We learn from unquestionable Catholic authority, that the success of the proselytizers in almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment."

Dublin Evening Post, Nov. 11th, 1851.

"In many parishes at present the priest gazes on his empty chapel, and thinks of the tempting offer of a pension from the Crown—a graver peril to religion than a thousand Ecclesiastical Titles Bills. With the remnant of the Catholic priesthood of Ireland lost in the purlieus of the Atlantic cities—with the youth of Connaught reared up to hate the faith of their race

and nation—with the priest fed upon English bounty, the Roman Catholic Church in Ireland will need a defence association of guardian angels to save it from extinction.”

Nation Newspaper.

“These evils are not irremediable, if the priests were, as of old, the tribunes of the people—to enlighten, to cheer, to lead them to peaceful triumph over their oppressors and destroyers; but as it is, our nation and our church are perishing.”

Extract from Priest Fitzgerald's Speech.

“We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live.”

Tablet, 8th November, 1851.

The latest testimony is in the *Nation*:

“There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the (Roman) Catholic Church have been deserted by thousands born and baptized in the ancient faith of Ireland.

“Travellers who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion, and are founding new churches for the accommodation of their purchased congregations.

“Witnesses more trustworthy than Sir Francis Head, (Roman) Catholic Irishmen, who grieved to behold the spread and success of the apostasy, tell us that the West of Ireland is deserting the ancient fold; and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the Old Establishment, is growing up from the recreant peasantry and their children.

“How it is to be met and counteracted? is the problem. How it is to be arrested? is a solemn question which priest and layman, which citizen and politician, should seriously consider. For our history tells us that the most persistent and formidable enemies to (Roman) Catholicity were the children of the first generation of Irishmen who joined the Established Church.

“Shall the soupers and tract-distributors accomplish the work which all the force of England, for 300 years, has been unable to affect?”

Nation of November 20th, 1852.

RELIGIOUS LIBERTY IN NEW GRANADA.

In our Magazine for February last we gave the Pope's “Allocation” on the sad state of things in the Republic of Granada. The intelligence contained in the following paragraphs demonstrates that

so far as the Roman Catholic Church is concerned, matters are getting worse rather than better, in that part of South America. Really a wide door is opening there for the entrance of the Gospel. Who will go to carry it?

"The project of a law for a complete separation of Church and State in that Republic, has been submitted to the Congress of New Granada by the Executive. It provides that from the passage of the act, the temporal and spiritual authorities shall be entirely independent of each other, and that accordingly no civil functionary shall take part in the election of any ecclesiastical officers of any religious sect whatever. That there shall be no legal obligation to contribute to the support of any religious worship or its ministers. That every citizen of New Granada and resident foreigner shall have the unrestricted right to exercise publicly or privately the worship which he professes, provided that no existing law is thereby infringed. That the prelates and ministers of every religion shall be subject to the laws of the Republic, in civil as well as in criminal affairs, on the same terms with other citizens. That the Executive Power shall not admit from the Papal Government any but purely diplomatic agents, and for the sole purpose of negotiating international affairs. That the prohibition of the Jesuits from entering the territory of the Republic shall continue in force. That the penalties against infringing on the free exercise of Catholic worship shall apply to all other religious denominations. That compulsory contributions for the support of religious worship shall cease after the first of September.

"In the official document presented to Congress, the question of religious liberty is argued at length and with ability. Referring to this country, it says: 'In the United States of America the toleration of worship and religious independence are absolute. The government recognizes no educational authority or class; it sees only citizens and foreigners, but no priests. In that country of liberty and progress, which opens its doors to all the nations of the world, only about a twentieth part of the clergy are Catholics, the rest belonging to other religious sects. Voluntary contributions if they do not enrich the ministers of worship, give them sufficient for a comfortable support. The people are religious without being fanatical, and the clergy present an edifying example of virtue. There the priests have no power over the property of the citizens, nor does religion suffer because there are no compulsory contributions for its support. Let us not doubt that we shall obtain the same results by adopting the same system. Let us abandon those chimerical fears which to so great a degree retard the progress of good principles and the prosperity of the Republic.' "

THE BLESSEDNESS OF THE VIRGIN MARY,

As described in the Douay Bible, published with the approbation of the Right Rev. John Dubois, late Catholic Bishop of New-York. 1833.

The following dissertation on the whole subject of the honor due to the mother of our Lord, as to His human nature, is from the pen of a friend who will accept our thanks for it. It sets forth in clear, and yet very respectful terms, the idolatry of the worship which is rendered to her by the Roman Catholic Church, and gives just that sort of information on this important tenet of Rome which many of our readers will be pleased to receive. Of all the errors of the Roman Catholic Church, this is one of the grossest, and yet the most insidious. To such a pitch has Mariolatry arrived, that most Romanists pray ten times as much to the MOTHER OF GOD, as they impiously style her, as they do to the Saviour of men! It will be seen how little authority there is for this in the Word of God, even when given in their own translations.

God manifests his sovereignty no less in the government of the world, than he did in its creation. To the different individuals of the human race we see different talents granted, as well as different duties assigned; some more, others less honorable, according to his own good pleasure.

After the Jewish nation had long waited with raised expectations for the coming of the promised Messiah, the time at length arrived, and the announcement was made to Mary, the wife of Joseph, that she was to be the mother of the promised Seed—the Saviour of the world. An angel was sent from God to her, who said, “Hail full of grace, the Lord is with thee. Blessed art thou among women. Fear not, Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb and shalt bring forth a Son, and thou shalt call his name Jesus.” Luke i. 28. 30, 31.

Filled with wonder at the visit and declaration of the angel, she hastened to her cousin Elizabeth, the wife of Zachariah, a priest. “And Elizabeth was filled with the Holy Ghost, and she cried out with a loud voice and said: Blessed art thou among women, and blessed is the fruit of thy womb. And blessed art thou that hast believed, because those things shall be accomplished that were spoken to thee by the Lord.” Luke i. 41, 42, 45.

We may well suppose that Mary was filled with gratitude as well as astonishment at the tidings delivered by the angel and by her cousin Elizabeth, for she said: “My soul doth magnify the Lord, for behold from henceforth all generations shall call me blessed.” (Luke i. 46, 48.)

The praises that were bestowed upon Mary did not stop here. When Joseph and Mary brought the infant Saviour to Jerusalem to present him to the Lord, as was the custom, Simeon took him into his arms and blessed God, and said: "Now thou dost dismiss thy servant, O Lord, according to thy word, in peace, because my eyes have seen thy salvation, and Simeon blessed them." Luke ii. 28, 29, 30, 34.

To be pronounced blessed as Mary was by an angel sent from God, and by Simeon and Elizabeth, while under the influence of the Holy Ghost, and to be assured, as she was, that from henceforth all generations should call her blessed, was doubtless a most distinguished honour; but great as it was, is there no danger in our giving it an undue importance, and in laying a greater stress upon it than we should; yea, in giving that honor to her, a woman—a creature—which is due to God alone? For good and honored as she was, she was by nature a sinner, as the rest of mankind; and so far from having any influence in procuring salvation for others, she herself owed her own salvation to the sufferings, death and intercession of her own Son, and now with the unnumbered saints around the throne gives glory to Him, who hath loved them, and washed them from their sins in His own blood.

We are required to give honor to whom honor is due; but divine honors, such as prayer and adoration, to no creature, whether in heaven or earth. The honor of being pronounced *blessed*, we find, was conferred upon many, both in the Old and New Testaments, and was moreover bestowed by the Saviour himself upon many, in his sermon on the Mount. In addressing his hearers on that occasion, he said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the weak, for they shall possess the land. Blessed are they that mourn, for they shall be comforted. Blessed are they that hunger and thirst after justice, for they shall have their fill. Blessed are the merciful, for they shall obtain mercy. Blessed are the clean of hearts, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Mat. 5, 3-9. Blessed are they whose iniquities are forgiven." Rom. 4. 7.

It is worthy of remark that the Saviour, although a most affectionate and dutiful Son, never pronounced a blessing on his mother, nor paid her any special honor beyond what an affectionate and dutiful child owes his parents. Nor is it unworthy of notice that when at the marriage in Cana of Gallilee, he even *rebuked* her for interfering in the discharge of his duty, by saying to him, *they have no wine*. To which the Saviour replied: "Woman, what is it to me and to thee?—my hour is not yet come." John ii. 3, 4.

It is likewise mentioned that on another occasion, while preaching to the people, a certain woman from the crowd, lifting up her voice, said to him: "Blessed is the womb that bore thee, and the paps that gave thee suck." But he said to her: "Yea, rather blessed are they who hear the Word of

God and keep it." Luke xi. 27, 28. By which we are clearly taught, that it is a greater blessing (a higher honor, to hear the Word of God and keep it,) that is, to be a believer in Christ, and to do what he commands, than to be even the mother of the Saviour himself; and this is the privilege and the honor of every believer, in every land, and every age.

Hence it is manifest that no special reliance can be placed on the Virgin Mary in consequence of her saying, "Behold, from henceforth all generations shall call me blessed." Luke i. 48.

The angel that announced the birth of the Saviour, and the heavenly host that immediately followed, while they sang, "Glory to God in the highest," Luke ii. 14, for providing us a Saviour, they paid no special honors to his mother; which we have reason to believe they would have done, had she been destined to be an intercessor between us and the Lord Jesus.

Nor did the wise men from the East, who were divinely directed by a star to visit the infant Saviour, pay Mary any special honor, for we are told, that "entering into the house they found the child with Mary his mother, and falling down they *adored him* ; and opening their treasures, they offered him gifts; gold, frankincense and myrrh." Mat. ii. 11. Thus, while, in imitation of the angels, these wise men paid divine honors to the infant Saviour, by falling down and adoring him, and presenting him with royal gifts, can it be supposed that they would have passed by the Mother, if God intended that we should pray to her now that she is in heaven?

In obedience to the law of Moses, when Jesus was twelve years of age he accompanied his father and mother to Jerusalem to attend the feast of the Passover. And when the days were accomplished that they should return, their child tarried behind, and was not missed till the close of the day; then, with a heavy heart they returned to Jerusalem in search of him, "and it came to pass, that after three days, they found him in the temple sitting in the midst of the doctors, hearing them and asking them questions, and seeing him, they wondered. And his mother said to him: Son, why hast thou done so to us? behold thy father and I have sought thee sorrowing." Luke ii. 46, 48.

Now it is evident if Mary had possessed the knowledge which is ascribed to her by the millions who daily pray to her, she would have been spared the trouble and great anxiety which an affectionate mother must have felt on that occasion. And to say that she can now know the state and hear the prayers of all on earth who call upon her to intercede with her son, is to ascribe to her omniscience, which is blasphemy. We have no further account of the Virgin Mary, nor is her name even mentioned in Scripture till we find her at the cross. As she there witnessed the expiring agonies of her son in death, it was then that the mournful hour had arrived, that a sword should pierce her own soul, as predicted by the Simeon. Luke ii. 35.

While the Saviour was suspended on the cross and in the agonies of death, seeing his mother and John, the disciple whom he loved, standing by; "he said to his mother: Woman, behold thy son! After that, he saith to the disciple: Behold thy mother. And from that hour the disciple took her to his own." John xix. 26, 27.

And as an affectionate son he doubtless provided for and nourished her till the day of her death.

The Apostle John is said to have been the youngest of Christ's disciples, and while the rest of them were called to suffer martyrdom for the testimony of Jesus, he only escaped, and at an advanced old age, it is believed he died a natural death.

After surviving the other disciples several years he wrote the Gospel, the three Epistles, and the Apocalypse, which bear his name. The last of these was written in Patmos, while under banishment by the Roman government. During the numerous and wonderful revelations with which he was favored while there, he informs us, that on one occasion he had a vision of an angel, and "I fell down before his feet, to adore him. And he said to me: See thou do it not. I am thy fellow servant, and of thy brethren, who have the testimony of Jesus. Adore God." Apoc. xix. 10.

Again we find in the 22nd chapter, 8, 9, that he had a similar vision, of which he says: "And after I had heard and seen, I fell down to adore before the feet of the angel who showed me these things. And he said to me: See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep the words of the prophecy of this book. Adore God."

This fully agrees with the uniform testimony of Scripture, especially the 2nd Commandment, which was proclaimed from Mount Sinai, and which is binding on all men in all ages.

"Thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth beneath, nor of those things that are in the waters under the earth. Thou shalt not adore them, nor serve them. I am the Lord thy God, mighty, jealous, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." Exod. xx. 4-6.

We find in Scripture but one instance of a prayer being offered up to a creature, and that to a glorified saint, yet that prayer was rejected, though the least possible favor was asked, even "a drop of water." Luke xvi. 24, 25.

In the 42nd chapter of Isaiah and 8th verse we read: "I am the Lord, this is my name: I will not give my glory to another, nor my praise to graven things."

If then we pray to, or bow down to an angel—to the Virgin Mary—or

any other Saint, do we not give divine honor and glory to a mere creature? And are we not therefore guilty of the sin of idolatry by giving that glory to the creature which is due to God alone? The worshippers of the golden calf were guilty of the same folly and sin. And it may be asked why is the second Commandment, which forbids Idolatry, omitted in the Catechisms of the Roman Catholic Church, while the other nine are inserted? Is it a dangerous part of God's word, and therefore not proper and safe for the people to read? This is worthy of being well considered.

Let us now see what God has been pleased to say on the subject of a Mediator and Intercessor. "There is one God and one Mediator of God and men, the man Christ Jesus." 1 Tim. ii. 5. "Thomas said to him. Lord we know not whither thou goest; and how can we know the way. Jesus saith to him; I am the way, and the truth and the life. No man cometh to the Father, but by me." John. xiv. 5, 6. "All that the Father giveth me shall come to me; and him that cometh to me I will not cast out." John. vi. 37.

The apostle, speaking of the Saviour, saith, "for that He continueth for ever, He hath an everlasting priesthood whereby He is able also to save forever them that come to God by Him; always living to make intercession for us." Heb. vii. 24, 25.

"Neither is there salvation in any other. For there is no other name under heaven given to men, whereby we must be saved." Acts iv. 12.

Here it may again be asked, who now can desire or who needs any other mediator and intercessor with the Father, than His only begotten Son, who paid the price of our redemption, and ever lives to make intercession for us. Is it not then manifest that whosoever prays to any other being than to God the Father, Son and Holy Ghost, for pardon or intercession, has renounced the true God and is an Idolator?

In conclusion, as God only can teach us how we shall worship Him, His word is the only rule to direct us in this important business.

It therefore follows that if we add to, or take from what God has given us in the Scriptures, we thereby declare that the Bible is an imperfect guide, and God himself an unsafe instructor. With this view of the subject before us, let us bear in mind the awful denunciation of the Saviour in the closing volume of inspiration.

"For I testify to every one that heareth the words of the prophecy of this book: If any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this Book." Apoca. xxii. 18, 19.

THE COLLEGE OF CARDINALS.

The following article respecting this celebrated body of men who wield such a vast influence in the affairs of the Roman Catholic Church, will convey valuable information to many of our readers. We take it from the *New-York Commercial Advertiser*.

The Pope has completed the Sacred College, by the creation of eight new Cardinals. The step is unusual, it having been the custom of the Popes for many years to keep vacant a number of seats in the College, to be used as occasion might require. The movement of Pius IX. however, is not likely long to clash with the prevailing custom, as many of the present members are very far advanced in years, and it cannot be long before there are vacancies. According to the authority above quoted, six of the Cardinals are upwards of eighty years of age; thirteen, between seventy and eighty; nineteen, between sixty and seventy; twenty-four, between fifty and sixty, and eight between forty and fifty. Cardinal Oppozoni is eighty-four years old, and has worn the hat for fifty years. Fifty-four are Italians, six are Frenchmen, three are Austrians, two Spanish, two Portuguese; and Belgium, England and Prussia each supply one—so that our friend, Archbishop Hughes, has not yet received the hat.

This Sacred College is an ancient institution; how old is not known with any exactness. Cardinal bishops and Cardinal clerks are mentioned in a decree of Nicholas II. who became Bishop of Rome about the year 1059, which decree altered the mode of electing the Pope. The term Cardinal, however, had been in use long before that date, and seems to have been employed to designate the principal ministers of churches. It was used in the Latin and Gallican Churches, as well as in that of Rome. The Rev. Hugh Stowell Brown, of Liverpool, England, in a couple of interesting lectures on the "College of Cardinals," which a friend has put into our hands, says that Nicholas II. first formed the Cardinals into a "College." They numbered thirty-five, being seven Cardinal bishops, who occupied the seven suburbicarian sees, and twenty-eight Cardinal clerks, who were the chief presbyters of the twenty-eight parish churches of Rome. The constitution of the College was materially altered by Pope Alexander III. and by a decree of the third Lateran Council, held at Rome in 1179, the election of the Pope was confided solely to the College. Before that he had been elected by the clergy and people. From the time of the election of the Pope being invested in the Cardinalate, the College of Cardinals became a great and important institution in the Romish Church. At the latter end of the sixteenth century, Pope Sixtus V. finally fixed the number of Cardinals at seventy. It remains now, in all important particulars, as he left it,

consisting of, when it has its full complement of members, of six Cardinal bishops, fifty Cardinal priests, and fourteen Cardinal deacons. Mr. Brown makes the following distinctions :—

A Cardinal may be a bishop, and yet not a Cardinal bishop. A Cardinal bishop must be the bishop of one of the six sees already named, Ostia, Porto, Sabina, Palestrina, Albano, Frascati; unless one of these be his episcopal seat, he is not a Cardinal bishop, though he may be both Cardinal and bishop. So Cardinal Wiseman is not a Cardinal bishop, although he is a bishop, even an archbishop, and a Cardinal withal. Still he is not a Cardinal Bishop, because he is not the bishop of any of the six suburbicarian sees. So, also, a Cardinal priest may be a bishop, or an archbishop. This is Dr. Wiseman's case. He is a Cardinal priest, as he informs his flock in his pastoral: "We have to announce to you, dearly beloved in Christ, that, as if still further to add solemnity and honor before the church to this noble act of apostolic authority, and to give an additional mark of paternal benevolence towards the Catholics of England, his holiness was pleased to raise us, in the private consistory of Monday, the 30th of September, to the rank of Cardinal priest of the Holy Roman Church." But the Cardinal priests must have titles derived from some church in Rome; and thus we find that Cardinal Wiseman has a church there, for he says that his holiness assigned "us, afterwards, for our title in the private consistory, which we attended, the church of St. Pudentiana, in which St. Peter is groundedly believed to have enjoyed the hospitality of the noble and partly British family of the senator Pudens." This is the miserable remnant of the right to elect their bishops, anciently enjoyed by the Roman clergy. The Cardinal priests are appointed to some parish church in Rome; the Cardinal deacons, also, to some ecclesiastical function there; so that the Cardinals are still the representatives (in appearance) of the Romish clergy.

Although the Cardinals have been almost exclusively clergymen, still laymen may and have been made Cardinals. The Cardinal Albani, who managed the elections of three successive popes, Pius VIII. Leo XII. and Gregory XVI. was a layman, unordained. In council, and in their official capacity, each Cardinal is distinguished by the title under which he was raised to the Cardinalate. Thus, Dr. Wiseman is recognized at Rome not as Cardinal Wiseman, but as the Cardinal St. Pudentiana. The Cardinalitial dress is showy and really splendid, but he would be a brave, or a vain, man who would venture to wear in New-York the red cap or the red hat, the former of which is sent by the Pope to the man whom he intends to exalt to the office; while the latter is never sent to any but those of royal blood, being in all other cases placed upon the new Cardinal's head by the hands of the Pope himself. The "Cardinalitial hat" was first given in the year 1243. It is tri-

angular. The other portions of the dress are red stockings, and red tunic, cloak or mantle. If a member of a religious order be made a Cardinal, however, he continues to dress in the costume of his own fraternity.

Of course many members of the Sacred College are possessed of great wealth, but this is not derived from their office, the salary of which is about £800 a year, subject to a deduction of ten per cent. He may hold other offices, temporal or spiritual, and receive a stipend from them also. For fourteen days after a new Cardinal is appointed, he is not permitted to speak in the consistory or vote in the conclave. The power of appointing Cardinals has been more than once notoriously abused by the Pope. Cardinal Medici, afterwards Leo X. was made a Cardinal at the age of thirteen; many others have received the hat in mere boyhood. Sextus V. made a Cardinal of his head cook, named Gallo. Julius III. was no sooner seated in the Papal chair than he conferred the red hat upon the keeper of his monkeys, a boy about fourteen years old; and when remonstrated with by the Cardinals for thus elevating to the Sacred College a boy without learning, virtue and merit of any kind, retorted by asking the remonstrants "what virtue or merit they found in him, for which they had placed him in the Papal chair." Generally, however, the appointment of a Cardinal is a purely political move, and hence the Pope almost always keeps a few red hats in reserve, to be bestowed upon those whose votes in the conclave will give preponderance to his policy.

To many of our readers these facts will convey no information; to still more, however, they will exhibit the nature and constitution of the Sacred College in a more concise form than usual, and will probably be interesting. The intriguing in the College when a Pope is to be elected is notorious. Advanced age, feeble constitution, moderate abilities, and a few relatives, are in reality the strongest recommendations of a candidate for the Papal chair.

THE SISTERS OF MERCY IN NEW-YORK.

We subjoin a note recently received by one of our most liberal mercantile houses, as a specimen of the measures to which the "Sisterhood of Mercy," resort to raise money by entrapping benevolent but not discriminating Protestants. The "Sisters" receive children irrespectively of religion and country, and have placed thousands! This we understand,—both as to *mode* and *motive*. Let no reader of this Magazine be deceived by such representations.

"The Sisters of Mercy respectfully solicit the kind contribution of

Messrs. * * * * * to the charities of their institution, given either by donation or subscription, for which they shall feel most grateful.

"Since January, 1849, nearly seven thousand poor girls, without distinction of religion or country, have been placed in situations: the most destitute of whom were protected in the institution.

"Also the sick and dying poor are daily visited by the sisters, and their miseries relieved as far as means admit.

"INSTITUTION OF MERCY, 534 Houston-street."

DR. BACON'S SPEECH AT THE ANNUAL MEETING OF THE SOCIETY.

We give below the speech of the Rev. Dr. Bacon, at the Annual Meeting of the Society in New-York. The Resolutions to which it refers will be found in our last number, in the account which we there gave of the meeting.

Dr. B. said, I do not suppose, Mr. President, that these resolutions need to be argued sentence by sentence. I suppose, on the other hand, that they only express the universal sentiment of Protestant American Christians. But I wish in a few words to call attention to some considerations tending to show the importance and significance of this question of religious liberty; for it is to be remembered that one of the objects for which the American and Foreign Christian Union was organized, is to hold up, and assert, and maintain the true Christian and American doctrine of absolute religious liberty as a doctrine for the world. In the first place, let me say that the battle between those great systems of religion claiming the name of Christianity, and which are arrayed against each other for the ascendancy throughout the Christian world and the world of mankind, and which are familiarly recognized as the systems of Romanism and Protestantism, is to be fought chiefly and first of all on this question of religious liberty. The resolution just adopted, when interpreted and applied in the light of the facts which are presented in support of it, implies this. The first question between us and the Pope is whether I and whether you have a right to read the Bible for ourselves, and under no responsibility but to Him who gave it, to judge what it commands you to do, and what it sets before you to believe. That is the first question between you as an individual Christian, an individual subject of God, and him who, claiming the name and titles of God, shows himself as God's vicegerent. You can raise no other question with him until you have first asserted and maintained your right to think, and asserted your responsibility directly to God, instead of a responsibility directly to the Pope, and

through him to God. And so of every other human being in Christendom and in the world, the first question is, whether that human being is responsible to God, and is to judge for himself, under that responsibility, what God requires of him; or is only responsible to the Church of Rome, and its constituted and infallible authority. And not only so, but wherever you can secure for the subject of the Church of Rome, complete religious liberty, you have secured for him, virtually, his emancipation from all the delusions of the system to which he has been subject: and where this religious liberty is secured in Roman Catholic countries, there the Word of God will have free course and be glorified. I need not enlarge on that point. I speak as to wise men whose hearts know the power there is in the Word of God, and in the spirit of the Gospel of Christ, to make its own way wherever the heralds of that Gospel can have a standing place, and can utter their voices to announce it.

In the next place, observe this great fact, that religious liberty, wherever it is established, brings in its train all other sorts of reasonable and real liberty. There are two countries in the world at this hour, and we might almost say no third—but we will not say it when we remember Sardinia and the country of the Waldenses; nor will we say it while we remember Switzerland: but there are two countries which stand out on the map of the world signally glorious with the splendor of liberty. They are our own favored country and the country from which came our mother tongue. And if we look to the genesis of civil liberty in these two countries, the birth and growth of it, not merely in the forms in which it exists and by which it is guaranteed, but of the freedom itself, we shall find it is traced to the assertion of religious freedom, as the springs in the mountain to which all the rivers can be traced. It is there the earliest conflicts for liberty are associated, with the question of liberty of worship, in both these countries. And in the history of our own country we may say that we trace the origin of liberty to those exiles who came asserting their own religious liberty, and bringing it with them. It is not for us to claim in their behalf that they had elaborated the theory or even grasped intelligently and logically the principles of that religious liberty which they were asserting for themselves, for they had not. The providence of God had in store for us some better thing, and it was evolved for us out of those things which entered into the early history of this country, and which made the separation of secular power from all jurisdiction over the Church of Christ inevitable. It was the gift of God to us, and not the wisdom of our fathers. It was the gift of God constraining us to adopt that great principle of which Roger Williams was the prophet and forerunner. Now we see, from time to time, an abortive attempt to establish civil liberty. We have seen one in France. What has been the result of every such effort? The question of religious liberty has

not been at the foundation of the movement; the assertion of the right to worship God, the high consciousness of the relation between the cause of God himself and the redemption of the world, has not inspired the movement at all; and the consequence is, what we see, a usurper—no not a usurper, but a despot—backed not only by the bayonets of four hundred thousand soldiers, but by what is far more important, by the influence of the Roman Catholic hierarchy, and by that dominion which they exercise over the debased mind and the enslaved consciences of the French peasantry. And such there is reason to believe will be the result of every attempt to establish liberty which is not induced and sanctified by its relation to the question of religious freedom; and whenever this becomes the question, whenever the Spirit of God is so poured out upon the nations that they shall begin to inquire after God first, and shall begin to look to Him, then the chains shall fall from their limbs, and they shall stand up in freedom, because they shall have asserted for themselves the freedom, the glorious liberty, of the children of God.

Once more let me suggest that the signs of the times point to this question, this freedom, as *the great question* of the present age. What do we see every day in our own country? The question which we are to assert and maintain for our country, is, after all, that of religious liberty. It has been said here this morning, with great truth, that the principles of the Roman Catholic hierarchy never change, that what has been once asserted is never given up. It is true. But how do we reconcile this with the fact that many Roman Catholics, who seem to be honest and sincere, and all the more honest and sincere for that, and we have reason to think are kind in fact, are liberal in fact, are unquestionably true in their allegiance to the principles of our free, and religiously free states—how do we reconcile this fact with the other? Ask Archbishop Hughes to reconcile it. He can give you a short explanation of it. Ask Orestes A. Brownson to reconcile it. He will reconcile it in no time at all. He will reconcile it with curses upon the recreancy of those false Roman Catholics that profess allegiance to their Church when at heart they believe in the doctrine of religious liberty. (Applause.)

You do not find these principles changing. That Church of Rome is founded on a rock indeed, not that on which Christ has founded his Church; but the rock on which that church is founded is the denial of religious liberty. I will tell you where you will find the true exponent of Romanism. Wherever you can get a mob of Irishmen to break up a Sunday-school and assail the children in the streets, there is the infallible, the immutable doctrine of the Church of Rome, the application of physical force as pertaining to religious convictions. Dr. Kalley had an opportunity to see it in the island of Madeira. There not only the Church but the government was Catholic, and

the people were "Catholic," and even the power of the British government, of which he was a subject, could not have protected him, but for his concealment. That is the immutability of the Church of Rome, and it is in relation to this very point that we are to maintain our conflict in this country. But we are not to do it by excluding Roman Catholics from the common liberty and the common power of American citizens, for that is not the way to teach them religious liberty. They are to be admitted to the full power of this religious liberty, that they may learn to know what it is, and learn to appreciate it, and love and defend it more than they now love their slavery. We look abroad upon the signs of the times as lovers of liberty, as republicans, and anticipate the overthrow of despotism all over the world. We look to Protestant Germany; and I am sorry Mr. Oncken is not here to tell us what he has suffered at the hands of a Protestant government and Protestant State Churches. I am sorry we cannot have portrayed before us the whole system which prevails wherever there is a Protestant Church on the continent of Europe, crushing into the earth not only the Roman Catholics, whose liberty I would assert to the last, but also and chiefly the liberty of fellow Protestants. What chance has a Baptist—what chance has a Methodist, or a Congregationalist, or any form of Protestantism, in the presence of the Established Church in any part of the continent of Europe? But there is one aspect of it to which I will just allude, and I have done. There has been shut up for ages that martyr Church in the valleys of the Alps—that body of witnesses for the truth who have been so often, and with great significance, supposed to have been in the eye of the author of the Apocalypse when he recorded the vision of the two witnesses slain and rising again as immortal. We see at this day that long persecuted and imprisoned body of disciples, brought forth and inaugurated there, at the base of their ancient mountains, as the great missionary institution for publishing the Gospel in Italy. At the same time, in the providence of God, we see the question whether Italy shall be Italy, whether the Bishop of Rome shall continue in Italy, and whether the dominion of that system of religion of which the Bishop of Rome is the head, shall continue, or, in a word, the question whether there shall be this freedom in Italy. Religious freedom is secured in Italy for the present to a certain extent. That honored people, the Waldenses, have it within the limits of the kingdom of Sardinia, as we shall hear; and I trust they are in the guardianship of Him who is Head over all things to His Church, and we trust that ere long, in his universal providence, all Italy shall be opened to them; and then, in their ancient language, and in the spirit of their ancient enterprise and courage, they shall publish the Gospel through all that land, the most rich and beautiful in the endowments of nature on the face of the globe, and of all lands the first in dignity and importance to the history of our common race. (Applause.)

SUPERSTITION AND PERSECUTION IN NAPLES.

The *Daily News* correspondent, writing on the 10th April, says—The soldier and the priest are now, as they have long been, the instruments of Italy's oppression and degradation; and whilst it is melancholy to witness the hoards of the former, who are kept up to the ruin of the finances of the country, it is as ridiculous as it is melancholy to consider the means adopted by the latter to enslave the public mind. The *Official Journal* for the 6th April has the following notice: "The city of Bari possesses one of the sacred thorns which wounded the most divine head of the Redeemer, and which was deposited in the Holy Temple by the piety of Charles of Anjou when he went to visit the tomb of St. Nicholas. This most precious relic on Holy Friday, as also happened on the same day in 1842, dropped blood in the presence of a most numerous population, at the head of whom were the Grand Prior of Bari and all the chapter, the intendente, corporation, &c. Admonished by history of many similar cases, the Grand Prior had, three days before, ordered the normal state of the relic to be examined, offering up prayers at the same time to the Most High that he would re-open the fountain of his mercy by repeating the miracle to the condemnation and the confusion of the errors of the age. The most religious acts of the triduum were proceeding with exemplary ardor, when towards 12 o'clock the state of the Holy Thorn was changed, of which change not merely the examiners were sensible, but those persons also who had come there to inflame the devotion of the people.

"The excellent prelate determined then to transfer the precious relic from the Chapel of the Treasury to that of the Heart of Jesus, in order that public veneration might have a larger field for its gratification. It was about one hour of night, and the 'O Christus Miserere' was being sung, when the most Holy Thorn dropped blood. At such a spectacle, announced as it was in the midst of tears and unspeakable devotion, thanks were rendered to the most High. On the same day the following portend was observed in Andria, which also is the depository of the Sacred Thorn. This miracle takes place every year that Holy Friday falls on the 25th of March. The worthy prelate, Monsignor Longobardi, announced it in the midst of his own tears and those of the whole multitude. The Sotto Intendente, together with other functionaries, as also 40,000 people, were attracted from the neighborhood, kissed it, and can testify to the fact. Let us fall down and worship in the dust, and render solemn thanks to Him who confounds with miracles the audacity of the unbeliever." These are, however, but two of the many, many such signs and wonders which have been in the course of operation since 1848. Thought, it is felt, is dangerous both to the ecclesiastical and the civil power as by law or the "grace of God" established, and thus every

effort is made by the arch-enemies of light and liberty to darken and degrade the public mind. Whilst the priest then, on the one hand, does his best to maintain the mental thralldom, our minister of police is not less active in pouncing upon all suspicious or suspected persons. The prison of the *Pa-rete*, say those who live in that neighborhood, is full—the prisons are packed like herrings, to use their own words—and mattresses are continually being sent in by their friends for the convenience of those who have the misfortune to be arrested. As if to punish them for not having taken the hint, I have heard of those who for not having shaven their beards had been arrested. Thus, with the exception of two or three English artists fresh from Rome, not a beard is to be met with in the streets of Naples.

A PRISON SCENE IN ITALY.

The *Buona Novella* gives the following extract of a private letter from one of the Cereghini family, of Favale, in Piedmont, written just after their liberation from imprisonment for Christ's sake. The writer is a poor uneducated person; but the very artlessness of his language, could it be preserved fully in the translation, would the more commend it to our sympathy:—

"MY DEAREST COUSIN,—Thank God, we are out of prison. But, as for us, that prison has served to give us greater liberty in the faith, and in the knowledge of our Lord Jesus Christ. The priests, and all the synagogue of the Pharisees set themselves against us poor Cereghini. Poor, indeed, it is true, as to earthly goods, but rich in that great treasure that will be never spent—that is, Jesus Christ. O blessed are all they that have Him graven on their heart. . . . The priests were agreed, if they could have done it, to put us all to the torture; but thanks be to God, we are still sound. We have been thrown into prison as to the body, but our souls have been set free. Our body has suffered; our spirit has rejoiced. Four months were we in the depth of the tower. I was in the darkest prison, called *la Botte*. Maria was near me; but we were only just—just—able to make each other hear, and sometimes we called to one another with an exhortation to stand firm in the holy Gospel of Jesus Christ. Augustine was at the top of the tower, where the severe cold made the skin of his hands and feet to burst. Victoria and Joseph were in another prison, quite separated. . . . After four months of prison, they told us we ought to be burnt alive. . . . But all these threatenings were only tricks and fears that the priests tried, to make us afraid. But the more they tried to make

us afraid, the more glad were we, for our conscience was in peace, considering that we were not in prison for theft, nor murder, nor adultery, but only because we desired to be Christians.

"In these four months we have suffered great persecutions from the priests. Every week, either on Sunday or Monday, a Canon came to us from the seminary of C——, to make us deny the faith of Christ, and put us again in peril of losing our soul; but, thanks be to our great God, we so confounded him, that he knew not what more to say. This priest went for a little to Maria, for a little to Augustine, for a little to Victoria, and for a little to Joseph. When he came to me, he told me that I must be converted; that all the others had been converted and confessed. . . . Then when he went to Augustine he told him that I had confessed, and all the others also; and then going to Victoria and Joseph, he said the same. But we all answered that we must obey God, and confess to God, and not to man. Then Maria put him to such confusion that he went no more to the prison where she was.

"In short, my dear cousin, I know that I may tell you that this confinement of ours has done great good; for God has made use of us poor ignorant people to confound the wise, and to exalt the Gospel. The parish priest, and the other priests, when they had us imprisoned, thought that they would so frighten us that we should not speak of God any more; but, thanks be to the God of light, we have been made free through the truth with which He has enlightened us. . . . Now the priests here begin to persecute us and our wives more than ever, and preach against us, saying, that we are already in hell, and that we are damned; that people must not salute us in the street, and when they look upon our children they should weep hot tears. But we rejoice in this; for we are certain that Jesus Christ is with us. My dear cousin, I beseech you to rejoice, and to pray to God earnestly for us, and we will pray for you. Then let us stand fast in our faith, and fear not, for the Truth of God will go forward. For many ages past, a Church that calls itself Christian, has excommunicated the true Christians; but it is God who has promised that His true Church shall never cease. Then let us stand up, free in Christ. Let us pray to Him with a true heart, and in true faith, and He will hear us. Heaven and earth shall perish; but the words of God shall never perish. Let us pray God, not only for our friends, but also for our enemies. Let us pray Him for our brethren of Turin, of Genoa, of Geneva, and Torre Luserna,* and for all true Christians in the world. Yes, let us pray: it is prayer that conquers all!"

* That is, La Tour, the chief town of the Waldenses.

The Home Field.

From almost every part of the Home Field reports have been received from our missionaries within the last few weeks. They are all filled with details of their labors in the various departments of the good work in which they are engaged.

The Board have recently appointed a valuable Missionary for the new station at Savannah, in Georgia,—a measure which they have long had at heart. There is a larger foreign population in that city than in any other on the Southern seaboard, with the exception of Charleston and New Orleans.

At almost every meeting of the Board new appointments are made for the new fields which are opening. But it is no easy matter to find suitable men, in sufficient numbers, to meet the many and very urgent demands made on the Society. If we had one hundred men of the right qualifications,—as it regards piety, zeal, talent, language, &c.—we could instantly find important places in our country where their labors are needed, among the Roman Catholic population that is growing up among us. May it please the great Head of the Church, “the Lord of the harvest, to thrust forth more laborers into this harvest.”

THE PORTUGUESE EXILES IN ILLINOIS.

Our readers have been informed from time to time how the Portuguese exiles from Madeira—in whose case our Churches took so deep an interest a few years ago—have been doing since they took up their abode in the West. Under the pastoral labors of their fellow-countryman, the Rev. Mr. De Mattos, they have been blessed with a good measure of prosperity, both temporal and spiritual. They are now chiefly assembled in Springfield and Jacksonville. At the time of this writing their excellent friend and former Spiritual guide, the Rev. Dr. Kalley, is on a visit to them. We hope soon to receive a letter from him, giving us an account of their state, and which will be the more valuable, as coming from one who is so capable of comprehending and appreciating it.

In the meanwhile our readers will be interested with the following letter from the Rev. Mr. Heiner, Pastor of the German Reformed Church in Baltimore, which gives an account of the arrival in that

city of a company of some sixty more of these excellent people from the Island of Trinidad, where they have sojourned nearly seven years. There are many more in that island, we understand, who are desirous of joining their brethren and friends in Illinois. On that subject we shall have something to say hereafter, and at no distant day.

It is highly gratifying to learn how promptly and how generously the appeal which Mr. Meiner addressed to a few of the pastors of Baltimore was responded to by them and by their churches. May the "blessing of many ready to perish" be their noble reward!

Baltimore, April 13, 1853.

REV. DR. BAIRD,

"DEAR SIR:—As I know you are deeply interested in everything that concerns the persecuted Portuguese exiles, I have concluded to give you a brief account of a party, consisting of men, women, and children, and numbering some sixty in all, that reached Baltimore from Trinidad on last Thursday week. They arrived safely, and in good health generally, in the brig Comet, Captain Rolloson, after a somewhat stormy and tedious passage of seventeen days.

"Soon after this arrival, a Portuguese gentleman who resides in this city, and who usually attends my preaching, brought several of the men belonging to the party to my study, and introduced them to me. I was much interested in their appearance, and eagerly listened to what they had to say. They told me that they had just arrived from Trinidad, whither they had been driven by persecution in Madeira, some few years ago, and that they were on their way to join their brethren in Illinois. They showed me certificates of Church-membership, from Rev. George Brodie, Presbyterian minister in Trinidad, and also several letters from the same hand, recommending the party to the kind direction and attention of Christian friends in Baltimore and elsewhere. I was also informed that whilst some of the company might have sufficient means to prosecute their journey, there were others who were entirely destitute.

"I at once told the men that I would gladly interest myself in their behalf, and do all I could for them. The same evening I called on Mr. Swann, the president of the Baltimore and Ohio Rail-Road Company, and made arrangements with him to take the party to Wheeling, in comfortable passenger cars, at very accommodating rates indeed. For this act of kindness Mr. S. has laid the exiles, and those particularly interested in them, under many obligations.

"Early the next morning (Friday) I visited the vessel, and found the party all on board. I soon discovered that almost all the women, and chil-

dren especially, were entirely too thinly clad for this climate, and that some provision must be made for them before they went westward. I told them what arrangements I had made with the Rail-Road Company—that their effects must be forwarded in a burden train a few days ahead, and that they must follow after, early the following week. Forthwith they commenced packing their ‘little all’ in some old chests and boxes, which I properly directed, and then had them carried in carts to the Rail-Road depot.

“Whilst the work of packing was going on, a little incident occurred that affected me very much: some two or three of the men with families were standing round in silence and gravely looking on. I inquired of one at my elbow why these men and women were not also getting ready, and was told that they had no means to proceed farther, and would be obliged to remain behind. I immediately mentioned the circumstance to one or two of the number who were supposed to have some means, and they at once agreed to share with them and to aid them as far as they were able. This was joyful news to the destitute and distressed exiles, and soon they were among the busiest in collecting and tying up their ‘things.’ I must say here, that a more quiet, generous, contented, lovely set of Christians I have never met with. They all seemed to be of one heart and of one soul, and to feel that they were all brethren in Christ Jesus.

“On Saturday they left the brig, and occupied some cheap and rather comfortable quarters, which had been previously provided for them. Here they remained until the following Tuesday, the day fixed upon for them to leave Baltimore for the West.

“Late on Saturday evening, after my preparation for the Sabbath had been made, I wrote somewhat lengthy notices of the condition of this people to the Rev. Drs. Backus, Plummer, Fuller, Johns, and some others, and suggested that they be read from their pulpits, with such accompanying remarks as they might see fit to make. This was cheerfully done, and the response from their people was prompt and very liberal. The Rev. Mr. Peck and the Rev. Mr. Williams also sent in contributions.

“On Sabbath morning, such of the exiles as had clothing at all suitable to be worn in public—numbering some thirty, perhaps—attended worship in my church. Seats were provided for them in the middle aisle, near the pulpit; and during the whole service they seemed very attentive and deeply devotional. Some of them understand English quite well. My text was, ‘Blessed are they who are persecuted for righteousness’ sake, for theirs is the kingdom of heaven.’ Matt. v. 10.

“My discourse was specially adapted to the exiles, and they understood much that I said. After dwelling for a moment on the character of the righteous, I passed on to notice their persecutions. I dwelt at length on the persecutions of the Madeira exiles,—I spoke of Dr. Kally’s labors among

them—of the wonderful success that attended his schools and his preaching, of the deep spiritual awakening that took place among the people throughout the island—of the opposition at length of the priests and the government to the whole movement—of the persecutions and sufferings which were endured by those who had received the truth—of the remarkable manner in which some of them had been saved from starvation and others from violent deaths—of the gracious providences by which more than one thousand Bible-readers and Christians reached the English vessels, and were thus put beyond the reach of papal vengeance; and finally of the settlement afterwards of some six hundred of them at Springfield and Jacksonville, Illinois, chiefly through the agency of yourself and the lamented Norton.

As I passed rapidly over the history of their persecutions, and then showed what the rewards of the righteous would be, I perceived that I was understood by at least some of the exiles before me. Some of them shed tears, and when I came down from the pulpit they gathered around me, and shook my hands, and thanked me for what I had said, and implored the blessing of God upon me. It was indeed a deeply interesting occasion, and one that neither I, nor my people, nor perhaps the exiles themselves, will ever forget.

On Sabbath afternoon the Portuguese held public worship in my church in their own language. Manuel Pires, one of their number, and a pious well informed man, conducted the exercises. He prayed, read the Scriptures, and exhorted very fervently. The singing was good, and all joined in it very heartily. Many of my own people were present, and all seemed interested and affected, though they understood not the language of the worshippers.

According to my request, all the women and children, some thirty-five or forty in all, were brought to my lecture room on Monday afternoon. It rained very fast at the time, and some of them got completely wet. This they did not seem to mind much, however, in view of the *dressing out* they were to receive at the hands of some kind ladies in my church. On Sabbath morning I gave out from the pulpit that any donations of money, goods or clothing, would be highly acceptable to the exiles, and requested that presents might be sent in early on Monday morning. A hearty and liberal response was made to my request, and on the afternoon of Monday a number of ladies met the women and children, as before mentioned. A large amount of goods and clothing had been sent in, and now a distribution was to be made among them, according to each one's necessities. It really did one's soul good to see with what thankfulness they received what was offered them. Some of the old women, who could neither speak nor understand our language, pointed to heaven as they received the articles presented to them, as much as to say: "For this expression of kindness and love you

have your reward on high." All around they received new shoes and stockings, new gowns and warm blankets, and to the most needy among them, fresh calicoes and other goods just from the store, were presented. A more interesting scene of the kind I never witnessed. Some of the neighbors, members of the church and others, came in to see the "sight," and went away with subdued and grateful feelings. Next the poorest among the men were "fitted out," and all seemed highly delighted and truly thankful.

On Tuesday afternoon, just before the party left in the cars for Wheeling, the whole company came round to my church, and lingered about it, as though something strange had happened there, that bound them to it. An hour after, and they were comfortably seated in the cars, and on their way to their future home in the distant West. A telegraph despatch informed me that they had reached Wheeling safely, and would leave in a short time on board the fine steamer "Thomas Swann," for Springfield, Illinois, by way of St. Louis, and Alton, and by the 20th instant it is to be hoped they will all have reached the place of their destination in safety, and in good health. With the assistance and letters furnished them in this city, I have no doubt they will all be enabled, under God, to join their brethren in Illinois in due season.

Very truly and affectionately yours,

ELIAS HEINER.

Foreign Field.

Since our last number was issued, we have received letters from Canada, St. Domingo, Chili, Brazil, France, Italy, Belgium, Ireland, and Sweden. Most of these communications have been received at too late an hour for the present number of our Magazine. All we can do is to give a very brief summary.

CANADA.

Dr. Wilkes writes: "Our Annual Examination at Pointe aux Trembles occurred ten days ago. I shall soon prepare a sketch of it for you.

"The work on our hands so increases, the openings are becoming so numerous for the introduction of Christian agency, that we have sent one of our Missionaries to France and Switzerland to obtain more laborers; for though we are training several here, we cannot wait until they are ready, if it be possible to obtain elsewhere

properly qualified men. May the Lord of the harvest send forth laborers unto His harvest."

ST. DOMINGO.

One of our Missionaries in St. Domingo states that his meetings are well attended, and that his heart is much encouraged. He has baptised seven individuals, who have given credible evidence of having savingly believed in the Saviour. They were all formerly members of the Roman Catholic Church.

CHILI.

Mr. Trumbull is prosecuting his work with encouragement in Valparaiso.

BRAZIL.

Mr. Fletcher is laboring with diligence and in faith, amidst the dying in Rio di Janeiro. The yellow fever still lingers in that city, and many foreigners have, from first to last, died of it; among them the British Ambassador! Hitherto Mr. F. and his family have been mercifully preserved.

FRANCE.

We have received the Annual Report of the Evangelical Society of France, from which we hope to give many extracts, of an interesting nature, in our next number. The work goes on well in France, notwithstanding the opposition which it encounters in many places.

BELGIUM.

We have received a most interesting letter from a devoted Missionary in Belgium, respecting the progress of the Truth in Brussels. We shall give it in our next.

ITALY.

In the French army at Rome there are several pious officers and men, who hold a prayer-meeting in the "Eternal City!"

SWEDEN.

The following letter from our missionary, Mr. Rosenius, will show how things are going there, so far as his labors and those of Mr. Ahnfelt are concerned.

Stockholm, March 22d. 1853.

Rev. Dr. R. BAIRD, New-York.

DEAR AND REV. SIR:—Though I fear it will be in a hurried manner, yet I must give you some account of our doings. I have great reason to praise the Lord that His work progresses and gives us many encouraging proofs of His mercy and His power. Our position is just the same as when I wrote to you last time, only as regards inquirers and seekers after the way of life. I rather think they are increasing both in Stockholm and other parts of the country. During these months that I have received numerous letters with subscriptions to my periodicals, I have also learnt from them in how many parts of the country, where hitherto all has been death and spiritual darkness for ages, the holy fire now has begun to burn, and spreads more and more. Here in Stockholm the churches of Adolf Frederick and the English, as it is called, since the time of Mr. Scott, are crowded to excess, and so are my meetings, though I have now a much larger locality than hitherto. It holds 400 persons. We may ascribe it to the mercy of the Lord that the hunger and thirst after His word is so great. This change of locality occasioned some displeasure among the clergy; it was reported to the Consistory, and I was called to answer for it, but it went off so easily that I had only to alter a devotional meeting on Sabbath morning to another hour of the same day. I have also been called upon to take my turn in expounding the Bible at the meetings of the ladies who work for the benefit of the Deaconess-Institution, hitherto only conducted by clergymen. Except these more public meetings, there are private ones in many houses, where I am called to preside, and the visits I receive in my own house from persons who wish to converse on the state of their souls, take up a considerable portion of my time. My feelings are often torn between anxiety and joy, discouragement and praise.

You are perhaps aware that separatistic movements are going on here; scruples have arisen touching baptism, the way of administering the Lord's Supper, attending church service, etc. which have caused a great deal of anxiety to myself and many others, but we hope that our great and wise Head of the Church will lead these movements to the good of His kingdom, and perhaps through them will break some of those bonds detrimental to spiritual life, and open a more free course to the progress of His life-giving word. When we see the masses of people who are ignorant of the influence of that word on the soul of man, we must even prefer much that would seem painful, even the tumult of strife and a temporary disturbance, to the sorrowful state when so many immortal souls go on sleeping the sleep of death. Those who work for the cause of religious liberty have in these days got strong weapons in their hands, when our State Church has

called in the Civil Power to punish some persons who have broken her rules, led, or rather misled, by their consciences. They had certainly not only broken through the order to be observed at the Lord's Supper, and spoken irreverently of the Church and the clergymen, carried away by an unwise zeal, they had interrupted the clergymen at an examination. But they were punished with the severest bodily punishment, twenty-eight days incarceration with no other food but water and a given proportion of bread, considered in Sweden as almost equivalent to the punishment of death, or next to it in severity.

now hasten to tell you something concerning brother Ahnfelt. The most remarkable feature in his experience during these last months is the awakening at Portshamn, the most striking occurrence brought forward by his ministry hitherto. He returned to his home in that town shortly before Christmas, and intended to pursue his missionary tours on the commencement of the new year. But during the Christmas holidays the Spirit of the Lord began to pour out such blessings over his meetings that he found so much to do there, with consoling and edifying the newly awakened souls, that he could not leave the town till lately. Many letters from the neighborhood describe this occurrence to me in terms of rejoicing. He himself communicates it thus: "After my arrival here from Smoland, a number, mostly of young persons, have joined us, so that if it is wise to count in such cases, I should think that thirty persons have entered the domains of Zion, persons who a few weeks ago were wandering in the broad way of sin and vanity. A special grace has been poured out over our little community, such as I have never before witnessed. 'It is of the Lord, and is wonderful in our eyes.' I must confess that I sometimes feel a holy anxiety at the thought of my being permitted to take a part in this blessed work of gaining souls for the Lord, unworthy as I am. More than once have the words of Peter, 'Depart from me, for I am a sinful man,' been on my lips, but then I have remembered our Lord's gracious answer to Peter. I have also, during this time, experienced much of the power of the Word on my own heart, at the same time that I have felt the joy described by John the Baptist in John iii. 29. Among the newly converted souls I only mention one whose conversion may be counted as a greater wonder than the others, a Master of Arts, Mr. F. who has embraced the wisdom of God, which was to the Greeks foolishness." So far Mr. A. speaks himself; then he mentions three clergymen in the province of Smoland, whom he has spoken of before as having come to a living knowledge of salvation, and who now seem not only to stand fast in Gospel truth, but to have attracted attention by the new language they use in proclaiming, with warmth and power, the unsearchable riches of Christ to their respective flocks. From one of these clergymen he sent me a letter, which I cannot refrain from communicating to you as

an instance of the joy which now filled the soul of the writer. It is as follows :

"My dearest brother, most warmly would I thank you for the pleasure I enjoyed during our intercourse. Especially did I feel myself edified by your lecture at Nyholm. To the Lord alone be all praise ! I am so happy that I want words to express my joy, that I am a child of God, a blessed child of God ! Jesus is mine. He has given to me the robes of His righteousness ! The Holy Spirit is my guide, my teacher in prayer and grace. In this happy hour I have the witness of the Spirit with my spirit that I am a child of God, and the heart full of rejoicing, and my tongue of praise, I would sing the 'song of the children,' (a sweet song often sung among christians in Sweden.) I have found the meaning of Redemption. Praise with me the *great, great* mercy of God to save me, the chief of sinners. The great mystery of Jesus Christ has been made known to me, and I can of my own experience say, 'in the Lord I have righteousness and strength.' Formerly I was the slave of sin, now the Lord Jesus has taught me that he can make me truly free, that He is come to preach deliverance to the captives. The slave and prisoner is delivered out of his dark melancholy prison, and like the bird escaped from the cage, who sits on the branch of the tree, pouring out its notes of thankfulness, so would I sing, 'the snare is broken, the bird is free ! Oh the blessed liberty that is in Christ Jesus ! How good to be delivered by him from the poison of sin ! I cannot express what my heart feels and experiences of joy, happiness and peace.'" Another clergyman writes and begs him to come to his house as soon as he can, and tells him that it is not only on his own account he makes the request, but that many join it who are living in the neighborhood.

Now I must finish, hoping to write more another time if it be the will of God.

May God bless you for your love ! Remember us in your prayers, yours sincerely and gratefully.

C. O. ROSENIUS.

Movements of Rome.

We are not called on to chronicle any extraordinary movements of Rome this month, either in Europe or elsewhere.

It is true that a mob, composed of low ignorant Irish Roman Catholics, attacked a public meeting in Quebec, that was listening to a lecture from Father Gavazzi, and did much damage to the Church-edifice in which it was held. The object of these deluded men

seems to have been to get hold of Father G. and maltreat him—perhaps kill him. It is wonderful that he escaped as well as he did. His secretary was much injured.

Two nights afterwards an attempt was made by a similar class of people to interrupt Father Gavazzi's lecture at Montreal. But the attempt failed, owing to the vigilance and the energy of the police, and of the military, who acted in a very summary way. We deeply regret to say that several people were killed, some ten or twelve, and many wounded, among them several innocent people. We fear that there was a culpable precipitancy in giving the order to fire. But it is not very easy to get at the truth; nor will it be fairly reached before a judicial and careful investigation takes place.

We are happy to learn that the more intelligent and respectable Romanists in both Quebec and Montreal greatly deplore all this, and well they may. It is said that they have offered to bear the damages done to the church-edifice at Montreal, and desire to have Father Gavazzi return and complete his lectures. Nothing is more certain to injure, in the most effective manner, any cause, political or religious, than a resort to violence to prevent the investigation of its claims. Freedom of discussion *on religious subjects* is a right which cannot be yielded in Protestant countries. Poor ignorant Romanists from Ireland *must* learn that they are not to expect to be allowed to break up meetings in which the nature and pretensions of their Church are under discussion. Their priests must see to this matter; for *they* will certainly be held accountable for all such violence. They can—they *boast* that they can—control their people. *Let them do it, or abide the consequences.*

We have referred in another place to Mr. Taber's movement in the Senate of the State of New-York. No Jesuit could desire more. We are astonished at the want of discernment which many of our worthy laymen display on many occasions. Certainly Mr. T. could see, if he would look at the matter for a moment, that to put the property of the Roman Catholic Church (church edifices, colleges, academies, and even cemeteries,) in the hands of the Archbishop and bishops of the state, is to give them the control of every congregation, both in its temporal and spiritual affairs. The government of New Granada, a Roman Catholic country, has recently decided that such property shall be held, in that Republic, by each congregation or parish, through the medium of its own trustees. This is

right, and comports with Democratic institutions. Whereas nothing could be more unjust, or tyrannical, than the measure which Mr. Taber has proposed, although we are quite sure he has not seen it in that light, or he would not have proposed it.

View of Public Affairs.

In our own happy land prosperity continues to call for heartfelt gratitude to the Author of all our blessings, who gives "seed-time and harvest." The season promises to be eminently propitious. Health, thus far, reigns through all our borders. Would that our spiritual prosperity equalled our temporal. Nothing but the outpouring of the "Spirit from on high" can secure this. In all directions, in cities as well as in the country, our population is rapidly increasing. In Boston, Philadelphia, Baltimore, Cincinnati, St. Louis, and many other places, as well as in New-York, an unprecedentedly large number of new houses are in course of erection. In some streets the way is almost blocked up by the materials out of which the new edifices are building.

The General Government and most of the State Governments are enjoying the usual period of relaxation which comes to them in the summer. The legislatures of a few states are holding extraordinary sessions. That of New-York has recently resolved to submit the question of an enlargement of the Canals of the State to the decision of the people at the autumnal elections. We greatly regret that Mr. Taber, one of the Senators, has submitted a bill which grants all that Archbishop Hughes demands on the subject of the holding of property in this State for the Roman Catholic Church. We are astonished at this movement, (although we can have no fears of its success,) opposed as it is by thousands of intelligent Romanists, as well as the Protestants *en masse*. What, shall an Archbishop and two or three bishops be allowed to hold, by right of office, Church-property to the amount of millions, and have it in their power to domineer over their congregations as they please?

Whilst the current of events moves on in our happy country almost without a ruffle, it is not so quiet in the Old World. The Diplomatic Circle, the Press, and the Exchange—those three political

barometers which indicate every movement of the nations—have been not a little agitated because of the demands of Russia upon Turkey, and the unsettled state of things between Austria on the one hand and Switzerland and Sardinia on the other. There have been many fears lest war might ensue. For ourselves, we have not for a moment participated in any such anticipations. Austria will not go to war with either Switzerland or Sardinia, for the simple reason that France will not allow either of them to be put in jeopardy, or even attacked, by her ancient enemy, without taking their part. Nor will either England or France allow Russia to attack Turkey, for the insufficient reasons assigned, namely, because the latter refuses to Russia a *protectorate* over the twelve millions of members of the Greek Church within her empire, and which constitute about a third part of all her subjects. Nevertheless, we are not very sorry that Russia has made such a demand, for it gives Turkey, and even all the Mohammedan world, to understand that the days of the persecution of Christians at the hands of the followers of the “Prophet of Mecca” are numbered. God be praised! It is high time that some great Christian Power should take a position which will secure protection to the poor Christian population, so long down-trodden in lands where Islamism has caused the Crescent to triumph over the Cross. Good will grow out of this movement on the part of Russia; but there will be no war at this time. This is our opinion.

May Christians in our country and in other Protestant lands be diligent in occupying every field to which God in His providence opens the way!

Miscellaneous.

RESOLUTIONS IN FAVOR OF THE SOCIETY.

The following resolution was adopted by the New-York East Annual Conference of the Methodist Episcopal Church at its meeting in May last:—

“*Resolved*—That we have heard with pleasure the address of the Rev. Dr. Fairchild, and so far as we can consistently with our other duties, we will coöperate with him in furtherance of the objects of the Society which he represents.”

The General Synod of the Protestant Reformed Dutch Church, at its recent session in Philadelphia, also passed a resolution, similar to one which it adopted last year, unanimously recommending the Society to the prompt and liberal patronage of the churches under its care.

Several other Ecclesiastical bodies have done the same. This is encouraging.

THE WALDENSIAN APPEAL.

The Rev. Mr. Revel has been well received everywhere. The General Assemblies of Old and New School branches of the Presbyterians heard him with much interest, and passed with entire unanimity resolutions in favor of his mission to the Churches of this country. Two large public meetings were held in the Central Presbyterian Church in Philadelphia, in connection with the former body, at which interesting addresses were made by Drs. Smythe, Murray, Breckinridge, and Palmer, as well as by the Hon. Walter Lowrie, and the Rev. Dr. Baird. One thousand dollars were subscribed by that church towards endowing a Theological Seminary at La Tour, the chief town of the Waldenses. The General Assembly went farther: it addressed a special letter to all the churches under its care, in favor of this important enterprize, urging *prompt action*.

The Synod of the Reformed Dutch Church also adopted resolutions commendatory of the mission of Mr. Revel, and calling on the churches under its supervision to aid it.

Mr. Revel has also been heard with deep interest by many Christians in Boston, Providence, R. I., New Haven, New Brunswick, N. J., New-York, and other places. We are confident that his visit to this country, although necessarily short,—too short—will do much good.

In our last number we gave the Address of the Board to the churches in favor of Mr. Revel and his mission. We have seen another, signed by twelve ministers of the Gospel, belonging to as many different Evangelical Communions in New-York, and we would give it if we had room. It is a beautiful tribute of affection and confidence to that noble and ancient Church, which God has preserved through ages of trial and persecution for some great and good work which He has for it to do in these and subsequent times.

Lines

By the recent appeal of the Waldenses to the American Protestant Churches, for aid in disseminating the Gospel in Italy.

BY REV. EDWARD HARRIS.

Hark ! from the snow-capp'd Alps, a voice
Comes floating on the summer breeze ;
In mild and suppliant tones, it speaks
Of brightest days—of rest and peace.

I look—and on those rugged heights
A beauteous form in smiles appears ;
Her mantle glorious as the light,
Tho' stain'd with blood and wet with tears.

It is the Martyr-Church of God,
Who, since the Gospel's earliest dawn
Has firm as ancient *Smyrna* stood,
'Mid persecution's direst storm. /

Through ages dark, the trump of war
Loud echoed round her valley home ;
And ghastly trophies, roll'd in gore,
Rose from its daily hecatomb.

The foe, insatiate, close pursued
His victim frail, with deadly hate ;
His thirst for carnage unsubdued,
His watchword, still, "*exterminate*."

"Till few were left to part or meet ;
"The snow was made their winding-sheet,
"And every turf beneath their feet
"Became a martyr's sepulchre !"

But yet, throughout that troublous night
A remnant small, but faithful, stood ;
Unconquer'd by Rome's wiles or might ;
The uncorrupted Church of God.

And now the voice that lull'd to rest
The storm that lash'd *Tiberias*' wave,
Has quell'd the raging of "*THE BEAST*,"
And snown that Heaven will hear and save.

Around their blood-stain'd clefts and caves
The shield of strong defence is spread ;
And Freedom's banner proudly waves
Over that land of martyr'd dead.

But not of her own rest and peace
Alone, does this fair stranger tell ;
No ; like her suffering Lord, she pleads
For those by whose stern hate she fell.

"Come, aid me now," she meekly cries,
"During this respite from their rage,
"To bless them with Redemption's prize,
"And thus their enmity assuage.

"That 'Word of Truth' which they despise,
"And for whose sake they tortur'd me,
"I now would spread before their eyes,
"That they may, all, its beauties see.

"For this my Lord hath spared me still,
"And granted me this calm repose,
"That I may yet perform His will,
"In acts of mercy to my foes.

"But they have left me poor and weak,
"Stripp'd of the pittance once enjoy'd ;
"Compell'd from you that aid to seek,
"So needful in this blest employ.

"Come, join me in this work of love,
"And you shall share its triumphs sweet,
"When, in that glorious world above
"ITALIA'S ransom'd sons we meet."

O, can our hearts resist a call
So full of heavenly love and zeal ?
Shall she thus yield her life—her all,
For Jesus' sake,—and we not feel ?

No ; as we bear the *Christian* name,
Let this same mind be in us too ;
Our self-denying work the same,
The same our zeal in all we do.

Then, when we meet that blood-wash'd throng,
In robes of white before the throne ;
We, too, may join their heavenly song,
The battle fought—the victory won.

Juvenile Department.

We are compelled to defer the SIXTH DIALOGUE BETWEEN A FATHER AND HIS TWO SONS to our August number.

THE STROY OF THE MADIAT.

Such is the title of a most interesting book which the Society has published within the last few weeks. In this small volume of 303 pages (the price of which by retail is 37½ cents, from which a large discount is made to the booksellers) the reader will find a full and connected account of the persecutions in Florence, commenced in 1850, and which are far from being terminated yet; the conversion and arrest of the Madiat; their first imprisonment in the Bargello; their trial, including the speeches of the prosecuting attorney and their intrepid defender, and the sentence of the Court; their imprisonment in the penitentiaries of Lucca and Volterra; the efforts made in Europe for their deliverance; the efforts made in America, including notices of the Madiat meetings in New-York, Baltimore, etc.; Speech of Dr. Bethune; Letter of Archbishop Hughes, and Replies to the same; the deliverance of the Madiat at last, and their arrival in France.

Such are the contents of this important volume. We wish most sincerely that all our readers would procure and read it. It will give them a better idea of the unchangeably Bible-hating and persecution-loving character of the Roman Catholic Church,—in other words, of the Roman Catholic Hierarchy, (for they are the Roman Catholic Church, the people being just nothing at all,) than any thing which has been written for a long time. We have sent a copy to his Grace, Archbishop Hughes, for his enlightenment on the subject of the persecution of the Madiat, and its true causes.

Notices of Books.

KITTO'S DAILY BIBLE ILLUSTRATIONS: Published by R. Carter and Brothers. We have noticed the four volumes of this excellent work, which relates to the Historical portion of the Old Testament, and constitute the morning series. We have now to call the attention of our readers to the **EVENING SERIES**, of which three volumes have appeared—the 1st entitled **JOB AND THE POETICAL BOOKS: 2d ISAIAH AND THE PROPHETS: 3d THE LIFE AND DEATH OF OUR LORD**. One volume more will complete the Evening Series. It relates to the Acts and the Epistles. The two series constitute a most valuable mine of Biblical knowledge, the like of which is nowhere to be found in a form so popular and so judicious. The Carters have gotten the work out in handsome style, and at a reasonable price. The illustrations are beautifully executed. We are sure that this work will have a wide circulation. It richly merits it.

HISTORY OF THE REFORMATION OF THE SIXTEENTH CENTURY. VOLUME FIFTH: by J. H. Merle d'Aubigné. The Messrs. Carter have recently issued this long expected volume. It will make no little sensation in England, to which country it refers. It is a most interesting book, and will be sought for with great avidity. We shall revert to it again. In the mean time we advise our readers to get it as soon as they can.

WARDLAW ON MIRACLES: This work is published by the Carters. It is a book of sterling value. Dr. Wardlaw has never written a volume which does not possess great

value. He is one of the profoundest thinkers of this age. We could wish that the same worthy publishers would give us *all* his works in a uniform edition.

MEMOIR AND SERMONS OF REV. WILLIAM J. ARMSTRONG, D. D. by Rev. Hollis Read, published by M. W. Dodd. An interesting and well deserved tribute to the memory of one of the best of men, whose sudden and most lamentable death so much afflicted the whole Christian Church in our country. He was a faithful and devoted servant of CHRIST, and his "record is on high."

THE OLD AND THE NEW: is the title of an admirable and most instructive volume, published by M. W. Dodd, of which the Rev. William Goodell is the Author. It gives a most graphic and yet perfectly authentic account of the great changes, political and moral, which have taken place in the East within the last thirty years. The style is pleasant and racy; no one can grow weary of any part of the work. It is a book which every lover of Missions should read.

THE YOUNG LADY'S GUIDE, and RACHEL KELL, are two books from the press of Mr. Dodd. The former is a work written by the Rev. Harvey Newcomb, and is indeed an excellent guide to the "harmonious development of Christian character." The latter is a work of fiction, having for its object to enlist sympathy in behalf of that unfortunate class who are the offspring of sin, and inherit infamy. It is written in a religious spirit, and the story is interesting; nor is the fiction stronger than fact.

A DEFENCE OF LUTHER AND THE REFORMATION: by the Rev. John Bachman, D. D. published by William G. Paxton, Charleston, S. C. This interesting work contains a triumphant defence of the "Great Reformer," and the Reformation, against the charges of John Bellinger, M. D. and other Romanists. The controversy took place last year, and was carried on with much spirit in the newspapers of Charleston. Dr. Bachman has done well to collect his various articles into a volume. The book treats of many incidental questions which have a connection with the Papal controversy. We can truly recommend the work to all who desire to know more about Romanism and its abettors.

BEATRICE; or THE UNKNOWN RELATIVES: by Catharine Sinclair. Published by DeWitt and Davenport, New-York. This work should be put in the hands of all our youth, for it exposes with singular skill and ability the wiles of the Jesuits. It will serve too as an antidote to the poison of Puseyism. We have much to say about this work; but a book-notice is not the place for doing it; we shall seek an early opportunity of doing so. But let all, who can, procure and read the book.

PAMPHLETS.—1. A DISCOURSE ON CHURCH EXTENSION IN CITIES. 2. ROMANISM UNMASKED: (a Review of Bishop O'Connor's Lecture, on "the late conversions to the Church,") by Rev. F. S. DeHass. 3. THE REFORMATION THE TOWER OF AMERICAN LIBERTY: by Rev. T. V. Moore, (of Richmond, Va.) 4. IMPORTANCE OF RELIGION TO PUBLIC MEN: also by Rev. T. V. Moore. 5. A TRACT FOR THE TIMES: by Rev. S. S. Schmucker, D. D. 6. DR. PALMER'S ADDRESS, and MR. STREET'S POEM: delivered before the Pittsfield Young Ladies' Institute. 7. THE SCHOOL QUESTION: being a correspondence between the Rev. J. Kelly, R. C. Priest, and Rev. A. W. McClure, a Protestant minister in Jersey City. All these pamphlets have interested us much; they deserve a wide circulation. Those of Mr. DeHass, Dr. Schmucker, and Mr. McClure, most deeply concern the antagonism of Romanism and Protestantism, in our country, and should be not only read but very seriously pondered.

PERIODICALS: Mr. Harper's Magazine sustains its wonderful popularity and great circulation; the National Magazine is as excellent as ever; the Presbyterian Magazine,

the Pulpit of the Associate Reformed Presbyterian Church, and the Moravian Church Miscellany ever come to us full of good things.

LAYARD'S NINEVEH AND BABYLON. Harper and Brothers have published, in an admirably executed volume, with many illustrations, Mr. Layard's recent DISCOVERIES AMONG THE RUINS OF NINEVEH AND BABYLON. This work is the appropriate sequel to the NINEVEH AND ITS REMAINS, by the same author, which was so well received by the British and American Christian public three or four years ago. It is the result of a "second Expedition" to the vallies of the Euphrates and the Tigris—made at the request and expense (in a great degree,) of the British Museum. This volume is full of the most interesting and astonishing details, and is a very valuable contribution to achæological knowledge, and contains much that is confirmatory of the truth of the Sacred Scriptures. It would not be easy to say too much in favor of this admirable work. We hope at no distant day to give some extracts from it.

THE COMPLETE WORKS OF SAMUEL TAYLOR COLERIDGE. To the same enterprising House the public are indebted for a beautiful edition of the writings of one of the most remarkable English philosophers and essayists of these latter times. Five volumes have appeared; two more are to follow. The American editor is professor Shedd, who has given an elaborate and very valuable "Introductory Essay" of his own in the first volume. The American publishers deserve the thanks of all the teachers and students of Ethical Philosophy, for the admirable and "complete" (as complete as is proper) edition of Mr. Coleridge's writings, which they are carrying through the press.

THE LIVES OF ALEXANDER AND WILLIAM HUMBOLDT is an interesting volume, containing Memoirs of the lives and labors of two of the most remarkable men of these times. Also published by Harper and Brothers.

THE LIFE OF NERO, by Mr. Jacob Abbott, and A CHILD'S HISTORY OF ENGLAND, by Charles Dickens, are two valuable works for the use of our youth. They have been issued by the Harpers in a beautiful style. They will find, as they deserve, many readers, among whom there will be not a few who are no longer children.

LETTERS AND DIARIES OF PHILIP SAPHIR, (of Pesth, Hungary,) a Jewish convert, published by Robert Carter and Brothers, is a charming little volume, and well calculated to interest our churches more deeply in the salvation of the children of Abraham. Never shall we forget our visit in 1851 to the excellent parents, and other members of the family, of this devoted Hebrew young man.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th JUNE, 1853.

MAINE.		W. Rutland, Cong. Ch. and Society, Rev. A. Walker,	
Hallowell, So. Cong. Ch.	\$28 00	Townsend, Cong. Ch. in part, to make Rev. John Wood L. M.	\$25 87
NEW-HAMPSHIRE.		Berlin, Rev. Jas. Hobart, to make himself, David Hobart and Timothy Dwight Hobart, L. Ms.	8 00
Fishersville, Richard Gage,	4 00		90 00
Nashua, Timothy C. Whittemore, to make himself and Mrs. Mary E. Whittemore L. Ms.	60 00	MASSACHUSETTS.	
VERMONT.		Pittsfield, Walter Tracy from a friend,	10 00
East Westminster, Benev. Society,	8 60	Upton, Young Ladies Asso.	15 00
		S. Abington, Cong. Ch.	19 35
		Boston, Mt. Vernon Ch. Rev. E. N. Kirk to	

make Rev. John S. S. Stone, D. D. of Brookline, L. D.	\$100 00
Central Church, a bal.	5 00
Amherst, Mrs. Elizabeth Haven,	20 00
Medway, Elisha T. Richardson, in full to make himself L. M.	12 00
Hopkinton, Cong. Ch. to make Dea. Moses L. Buck L. M.	30 50
Roxbury, Eliot Ch. to make Henry Hill, Henry Davenport and W. W. Davenport L. Ms.	91 21
Leominster, Cong. Ch. to make Rev. J. S. Bingham L. M.	48 13
Charlestown, First Cong. Ch. to make Dea. Henry P. Sweetser L. M.	44 33
Winthrop Ch. to make Dea. Chester Adams, Dea. Simeon Flint and Dea. E. P. Macintire L. Ms.	95 17
Dudley, Cong. Ch.	11 50
East Weymouth, Cong. Meth. Ch. in full of Leander C. Taylor L. M.	15 00
Sandwich, "Selig,"	10 00
North Truro, Cong. Ch.	2 00
Milbury, 2nd Cong. Ch.	18 12
Baptist Ch.	7 00
Boylston Centre, Cong. Ch. to make Oliver S. Kendall L. M.	30 00
Northboro, Cong. Ch. to make Rev. Samuel S. Ashley L. M.	30 00
Hubbardston, Cong. Ch.	13 02

RHODE ISLAND.

Kingston, Cong. Ch. and Society, in add. for L. M. of Rev. Joel Mann,	7 17
Providence, Richmond-st. Ch. a bal. . . .	49 97

CONNECTICUT.

Son of a former Clergyman,	1 00
Kensington, Albert Norton,	4 00
Waterbury, Friends by L. G. Abbott, . .	50 00
Deep River, Bequest of Mrs. Ursula Spencer,	100 00
Farmington, 1st Cong. Ch. Rev. N. Porter, D. D.	44 00
Ledyard, Individuals in Cong. Ch. . . .	3 00
So. Farms, Rev. D. L. Parmelee, second payment for L. M.	10 00
Hartford, Royal Wilcox,	25 00
Milford, First Cong. Society,	25 20
New London, First Cong. Society, in part Andrew M. Frink, Esq. \$5; Increase Wilson, \$3; Mrs. Sophia Cleveland, \$6; Misses Goddard, \$15; Wm. C. Crump, Esq. Mrs. Lockwood, and Mrs. Chew, \$22 50; J. C. Learned, Mrs. D. B. Hempstead and others, \$8,	59 50
Second Cong. Society, H. P. Havens, \$25; T. W. Williams, \$30; Robert Coit, \$10; B. Browns Sons, \$10; Chas. Boss, \$10; others, \$3,	88 00
West Haven, Dea. Sydney Pardee, \$3; R. Q. Brown, (by a friend,) \$5; others, \$21 37,	31 37
Simsbury, Cong. Ch. and Society, Rev. Samuel T. Richards, in part L. M. . . .	15 25
Williamantie, Rev. S. G. Willard, in full of L. M.	2 00
New Haven, Chapel-street Ch. and Society, Rev. Wm. T. Eustis, Jr. \$10; Lewis Fitch, \$10; Wm. H. Russell, \$10; Chauncy Jerome, \$10; Henry Hale, \$3; S. E. Waterbury, \$3; N. F. Hall, \$3; Chas. Bostwick, \$3; Edward Harrison, \$3; Gaius F. Warner, \$3; Chas. Hill, \$3; Randolph Frisbie, \$3; Geo. Roadley, \$3; N. B. Ives, \$5; Hiram Camp, \$5; Asahel Pierpont, \$5; Henry Bushnell, \$4; H. N. Whittelsey,	

\$15; Elihu Atwater, \$12; others, \$34 50, 147 50	
Court-st. Ch.	149 00
Centre Ch. Alfred Walker, \$20; Mrs. Abby Salisbury, \$100; Prof. Edward E. Salisbury, \$100; Mrs. Augusta P. Street, to make Emily Fredricca Foote, a L. M. \$30; Samuel Noyes, \$10; A Lady and Daughter, \$7; James Winship, \$5; Miss Manuel, \$5; Miss Hannah Starr, \$5; Miss Lucy Starr, \$5; Dea. F. Bradley, \$5; H. Trowbridge, \$5; Mrs. Isabella J. Martin, \$5; Mrs. Dyer White, \$5; H. Hotchkiss, \$5; D. Alden, \$5; Miss Julia Twining, \$5; Mrs. Lydia Kingsley, \$5; J. Ritter, \$5; Mrs. D. W. Lathrop to make Rev. Samuel Hutchings L. M. \$30; others, \$138 59,	500 59

NEW-YORK.

North Bergen, Presb. Ch. Rev. N. M. Clute,	8 00
North White Creek, Estate of James Richardson, by F. A. Fuller, Administrator, in full of Assets, \$28 58. Also 9 shares of the Troy and Rutland R. R. Stock, valued at \$100	900 00
Haverstraw, 1st Presb. Ch.	9 00
Sodus, Presb. Ch. add. for Mrs. S. E. Collins L. M.	16 00
New-York City, Wm. W. Wicks,	20 00
Refd. D. Ch. Washington Square, Rev. Dr. Hutton, of which \$50 to make himself L. M.	186 52
Ladies of the Bleeker-st. Presb. Ch. Mrs. F. A. Conkling, Treas'r,	17 25
A Friend by L. P. Hubbard,	10 00
Lysander, balance,	4 00
Whitehall, Presb. Ch.	31 00
Glens Falls, Presb. Ch. Shelden Benedict, L. M.	30 43
Rodman, balance,	9 00
Adams, Presb. Ch. in part,	3 16
Port Richmond, Refd. D. Ch. Rev. James Brownlee, L. M.	50 00
Lockport, Presb. Ch.	53 22
Pittsford, add.	5 00
Auburn, 1st Presb. Ch. add.	49 00
Batavia, A Friend,	2 00
Dansville, 2nd Presb. Ch. in part, . . .	10 94
1st Presb. Ch. in part,	16 46
Fredonia, Presb. Ch. in part,	30 93

NEW-JERSEY.

New Brunswick, Mrs. Elizabeth Grant in full of L. M. for a friend,	20 00
Morristown, 1st Presb. Ch. Rev. John A. Townley,	65 50
Newark, 2nd Presb. Ch.	96 19
Reddington, Refd. D. Ch. to make Rev. Jno. Van Lieu and John W. Hall L. Ms. . .	57 82
Bound Brook, Presb. Church, Rev. R. R. Rodgers,	54 00
Refd. D. Ch. W. Vannest,	7 83
White House, Refd. D. Ch. add.	2 48
Bedminster, Refd. D. Ch. add.	10 00
Ewing, Presb. Ch. Rev. Mr. Cooley, Judge Melvain, \$5; Theodore Hill and Wife, 5; others, \$23 37; to make Elijah Lanning, L. M.	33 37
Hamilton Square and Dutch Neck, Presb. Chs. to make Rev. Geo. Ely L. M. . . .	30 00
Six Miles Run, Refd. D. Ch. to make Jaques Cortelyou L. M.	32 91
Peter Cortelyou, to make himself L. M.	30 00
Lawrenceville, Collection at the meeting of the Presbyteries of N. Brunswick, . .	46 00
Pennington, Collection in the Presb. Chur. Rev. Mr. Hale,	21 00

PENNSYLVANIA.

Honeybrook, Female Tract So. of Wayneburg, M. Buchanan, Treas'r.	\$10 00
Great Bend, John Scotten,	3 00
Darby, Individuals,	1 87
Philadelphia, Individuals,	1 85
First Presb. Ch. John A. Brown, \$75; Thomas Biddle, \$25; Henry J. Williams, \$30; John M. Atwood, \$20; Saml. H. Perkins, \$30; Alexander Fullerton, \$50; Thos. Fleming, \$20; Albert Barnes, \$25; Arthur A. Burt, \$20; T. A. Biddle, \$15; M. W. Baldwin, \$30; J. Sparhawk, \$15; John R. Neff, \$10; Jos. H. Dulles, \$15; Jas. Murphy, \$10; A. R. Perkins, \$10; R. E. Mathya, \$5; G. J. Dale, \$10; James Bayard, \$10; Jas. G. Donnell, \$5; Ambrose White, \$10; J. W. Paul, \$10; H. R. Davis, \$5; J. S. Kneeder, \$10; Norman S. Hart, \$5; John Gulliver, \$5; Jos. Lancaster, \$5; W. McKee, \$10; Jas. R. Campbell, \$10; Jas. Earl, \$5; A Eastback, \$2 50; Moses Sparhawk, \$5; Ladies Association by Mrs. Donaldson, \$92,	604 50
Ladies Asso. of 3rd Refd. D. Ch. by Mrs. Sarah Davidson, Treas'r.	57 00
Mrs. Hannah Gibbs,	10 00
Phila. Female Bible Society,	100 00
Several persons of the 6th Presb. Ch. by Rev. J. H. Jones, D. D.	15 00
Village Green, Rev. B. S. Huntington, in part L. M.	10 00
Erie, 1st Presb. Ch.	40 00

MARYLAND.

Baltimore, Edwd. K. Schaeffer	5 00
Rev. Stuart Robinson,	10 00
Mr. Chas. Baker, of the M. E. Ch. Charles-st.	100 00
Ladies Evang. Asso. by Mrs. Anna L. Davidson, Treas'r. (\$20 of which by Misses' and Masters Davidson).	150 00
Dr. McCulloch of the M. E. Church in Light-street,	20 00
Individuals,	8 00

VIRGINIA.

Middlebrook, Mrs. Rebecca H. Emerson, to make herself L. M.	30 00
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GEORGIA.

Savannah, Ladies Christian Union,	27 00
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TENNESSEE.

Memphis, J. M. McCombs,	10 00
Clarksville, Presb. Ch. which makes John T. Hendrick, Wm. M. Stewart, Esq. and Mrs. Mary E. Hendrick, L. Ms.	\$97 00
M. E. Church to make Rev. Henry P. Beaumont, L. M.	35 13

KENTUCKY.

Louisville, St. John's P. E. Ch. Judge Bullock, \$5; Mr. Inman, \$5,	10 00
Christ's Church, Mrs. R. Tyler, \$5; Mr. Hite, \$10; J. Morris, \$1,	16 00
4th-st. M. E. Ch. Jos. Hadox, \$3; R. Buckner, \$5 25c. S. Schwint, \$5; J. Brown, 50c. N. L. Montgomery, \$5,	18 75
8th-st. M. E. Ch. add. B. Musselman,	5 00
Great Crossings, Bapt. Ch.	10 00
Louisville, Brook-st. M. E. Ch. add.	2 00
Danville, M. E. Ch. to make Rev. Peter W. Gruelle L. M.	30 98
1st and 2nd Presb. Chs. which makes Rev. Prof. W. M. Scott, L. D. and the Centre College Library, L. M.	248 25
Louisville, Curran Pope, Esq.	5 00
Mrs. W. P. Pellett, in part L. M.	10 00
Walnut-st. Christian Ch. Wm. Terry, L. M. in full,	6 00
Paducah, 1st Presb. Ch. and M. E. Ch.	15 68
Danville, Presb. Ch. in part,	59 20

INDIANA.

Lafayette, Asso. Ch.	1 00
Meth. Ch. Eastern Charge,	8 00
Dayton, Collection,	2 00
Logansport, Bapt. Ch.	3 05
O. S. Presb. Ch.	4 00
Meth. Ch.	3 47
Monticello, N. Sch. Ch. in part Rev. G. D. Miller L. M.	6 00
O. S. Ch.	2 65
Meth. Ch.	3 10
Peru, N. S. Ch.	9 25
O. S. Ch.	4 12
Meth. Ch.	2 55
Williamsport, Collection,	10 58
Attica, N. S. Ch.	7 62
Madison, St. John's M. E. Ch.	7 56
German M. E. Ch.	3 18

OHIO.

Johnstown, Balance,	78
Hillsboro, Mrs. Grand Girard.	3 00
Poland, Presb. Ch.	7 00
Meth. Ch.	4 00
Ellsworth, J. H. Coult,	2 00
Cleveland, Wesleyan Chapel,	4 39

SANDWICH ISLANDS.

Hilo, Hawaii Native Church, for Rev. Thos. Coan, to make him L. D.	100 00
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ERRATA.—In April No. please read Presb. Ch. Natchez, Miss. Mrs. A. M. Ogden, \$80, for colportage in France, instead of Meth. Ch. \$33 50.
Omitted in January No. 1853, Association of Ladies, Mrs. F. O. Byrd, Treas'r. Clark County, Va. for colportage, \$27.

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